WORLD CALL

APRIL 1935

15 Cents

Cooperative Council Meets

THE first meeting of the Cooperative Council of Unified Promotion was held in Indianapolis, March 7. The meeting was called to order by W. A. Shullenberger, chairman of the Commission on Budgets and Promotional Relationships of the International Convention, who acted as convener and temporary chairman.

The following members of the Council were present: L. N. D. Wells, Albert H. Martin, Mrs. H. L. McKinnon, Mrs. O. H. Greist, Mrs. Ora L. Shepherd, William Tewalt, Grant K. Lewis, John H. Booth, John A. Tate, Harry L. Ice, A. E. Cory, F. E. Smith, C. M. Yocum, H. O. Pritchard, H. C. Armstrong, Roy G. Ross. Several members of the Committee of Nine who prepared the plan were also present. Dr. J. T. T. Hundley and James A. Crain were absent.

The Cooperative Council is responsible for the continued development and successful operation of Unified Promotion. It is the administrative group and is representative of the cooperating causes and local churches.

The Committee of Nine presented the detailed plan of Unified Promotion and reported on the present status. Six national boards have approved the plan and one has disapproved. Thirty state boards have approved, two have disapproved and nine have not yet voted. In most of these nine cases, the plan has not yet been presented. Five colleges have approved, none have disapproved and the plan is yet to be presented before the trustees of fourteen colleges.

Four subcommittees were appointed by the temporary chairman: Committee on Nominations, Committee on Plans and Procedure, Committee on Finance and Committee on Incorporation. Before these committees convened, the Council as a whole gave attention to two matters: first, a canvass of the judgment of the group with respect to the selection of a Director; second, the discussion of the most logical time to put the plan of Unified Promotion into effect. After this discussion the subcommittees met and later made their reports.

The following officers were elected:

Cooperative Council

Chairman—L. N. D. Wells
Vice-Chairman—Mrs. H. L. McKinnon
Secretary—Mrs. Ora Leigh Shepherd

Executive Committee

Chairman—A. E. Cory
Mrs. Ora Leigh Shepherd
Roy G. Ross
Gaines M. Cook
John H. Booth

Director—C. O. Hawley

After careful consideration, the committee approved the following plans and procedure:

That we begin operation of Unified Promotion on July 1 and that announcement be made immediately to the brotherhood.

That we start united promotional activities and make joint quota release as soon as possible.

That the Executive Committee provide ways and means of temporary funding of any necessary financing of work prior to the establishment of a central treasury.

That a meeting of the Board of Review be called at the time of the April meeting of the Cooperative Council and Budget Commission.

That the Director in cooperation with the Executive Committee make immediate plans for the presentation of Unified Promotion to those agencies which have not considered it.

That a brotherhood-wide program of stewardship be launched immediately upon the inauguration of plans, July 1, 1935, and that the Executive Committee consider the possibility of promoting a month of stewardship in all the churches.

That we inform all organizations which are eligible for participation that the charter will be dated as of July 1 and all organizations which join in the plan before that time will be considered charter members. That the matter of calendar of special days be referred to the Executive Committee of the Cooperative Council.

The Council approved the recommendation of the Finance Committee that no expenses of the general members of the Board of Review to the April meeting be paid.

It was also decided that in view of the fact that many steps of Unified Promotion will release the cooperating organizations from certain expenses that they would otherwise bear, the Executive Committee of the Cooperative Council be asked to study with the cooperating boards to see if it is possible to finance Unified Promotion until the regular source of income is available. It was understood that any funds advanced or expended for Unified Promotion by the cooperating organizations would be returned so that the total cost of the interim period would be charged on a pro rata basis.

Mr. Hawley was informed of his election as Director of Unified Promotion. He in turn stated that he would give the matter serious consideration and that in the meantime he deeply appreciated the expression of confidence.

—Released by Action of the Cooperative Council.

Circulation Corner

WORLD CALL circulation is on the upward trend. During the last five months we have made approximately a 12 per cent gain. On March 1, 1935, we had 32,298 subscriptions. We rejoice over this increase, which could not have been made except for the untiring efforts of our WORLD CALL secretaries and friends. With this fine record to inspire us we should continue diligently to secure both new and renewal subscriptions in order that the goal of 40,000 subscribers can be reached. Below are listed the 15 states having the largest subscription lists. The tabulation shows the increase in per cent from October 1, 1934 to March 1, 1935 and the number of church members for each WORLD CALL subscription in the state.

	Percentage of increase from Oct. 1, 1934 to Mar. 1, 1935.	Number of church members for each World Call subscription in state.
California, North	2.8	24
California, South	10.3	27
Illinois	15.3	71
Indiana	12.2	54
Iowa	12.1	58
Kansas	11.3	60
Kentucky	13.7	65
Missouri	12.0	52
Nebraska	19.6	49
Ohio	9.7	53
Oklahoma	13.4	52
Oregon	14.2	33
Pennsylvania	9.2	58
Texas	9.8	33
Virginia	11.2	51

Mrs. Lee Startzman, WORLD CALL secretary in Central Christian Church, Portsmouth, Ohio, has a unique plan for promoting reader interest in the magazine. Each month since December she has ordered from twenty-five to thirty-seven copies of the current issue and sold them at the Circle meetings of the council. As a result with each succeeding order for single copies, Mrs. Startzman has sent in yearly subscriptions also, showing pretty conclusively that all that is needed in order to secure subscriptions to WORLD CALL is reader interest.

Mrs. L. R. Semones, director of religious education in the church at Muskogee, Oklahoma, recently personally ordered bound volumes of WORLD CALL for the years 1928 to 1934, feeling that they would be a great help to her in her work. After giving "Mirandy's Ghost," the church sent in eighteen subscriptions to the magazine.

As a result of a WORLD CALL Stunt Party in North Side Church, Omaha, Nebraska, F. K. Hargrove, pastor, twenty-two subscriptions were sent in, a substantial increase over 1934.

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World Call

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The Threshold

Our Cover

"The First Easter Morn" is another of Hilary G. Bailey's exquisite productions and pictures the light of the new day shining through the despair of the cross.

A Word from a Former Editor

Dear WORLD CALL:

Let me congratulate you on securing Dr. George W. Buckner, Jr., as editor. Personally I find a happy coincidence in this event. Over thirty years ago I gave up my last pastorate, Connellsville, Pennsylvania, to become editor of the *Christian Worker* in Pittsburgh. Fifteen of the years since then either Dr. Buckner's father or his brother Clark was the loved and successful minister of the old Connellsville Church.

Without losing the international sweep and the incisive touch given the magazine by Dr. Fey it should now gain the sympathetic understanding of local church and mine-run human problems that grow out of efficient and affectionate service as a pastor.

W. R. WARREN.

"Character 'Bad'"

Probably every reader of *Character "Bad,"* edited by President Kenneth Irving Brown of Hiram College from letters written by Harold Studley Gray to his mother, wondered what the hero of this book is now doing. The story was told in the October 11, 1934, issue of *The Christian Advocate* and we have received permission to reprint it. It will be found on page 21 of this issue.

Harold Gray's maternal-grandfather, W. S. Studley, was a Methodist preacher and his father and mother, Mr. and Mrs. Philip Gray, were devoted members of Central-Woodward Christian Church in Detroit and had a large part in making that magnificent edifice possible.

Our Easter Prayer

C. B. Reynolds of Newport, Virginia, has provided us with the very fitting prayer on page 5.

Young Men to the Front!

Under the auspices of the Laymen's Missionary Movement, there will be held in Chicago, May 2-5, a National Younger Men's Missionary Congress to consider the subject "Jesus Christ and the World Today," to be discussed in platform meetings, conferences, group meetings and personal interviews. The Congress will take place on the twenty-fifth anniversary of the first great congress under the Laymen's Missionary Movement which was held in Chicago in May, 1910, and was a forerunner of the great missionary advances which ended in 1920.

Would You Vote for War?

At last a practical proposal is before the United States Congress regarding possible future wars. Hon. Louis Ludlow of Indiana has introduced an amendment to the Constitution of the United States. It is simple and understandable. It contains only two short sections as follows:

Section 1.—Except in the event of attack or invasion the authority of Congress to declare war shall not become effective until confirmed by a majority of all votes cast thereon in a nation-wide referendum. Congress may by law provide for the enforcement of this section.

Section 2.—Whenever war is declared the President shall immediately conscript and take over for use by the government all the public and private war properties, yards, factories, and supplies, together with employees necessary for their operation, fixing the compensation for private properties temporarily employed for the war period at a rate not in excess of 4 per cent based on tax values assessed in the year preceding the war.

Those two sections are tremendous. If they should become a part of the Constitution of the United States, their effect would be felt in this nation and throughout the world for all the indefinite future. Such an important measure must have an intelligent public sentiment back of it. If you favor such a proposal take time today to write a postal card or letter to your own Congressman and Senators, urging them to support this Joint House Resolution No. 89, which if enacted into law must inevitably mean the ultimate outlawry of devastating war.

The World Convention

The next great event ahead of Disciples is the World Convention to be held in Leicester, England, August 7-12. On March 18 the total reservations on the "Britannic" had reached 212. The delegation is rapidly increasing. Every mail brings scores of letters from interested friends who are hoping to go to Leicester.

Many are saying that it is going to be possible for them to go to the Convention since they have heard of the Cunard White Star Deferred Payment Plan. This plan enables a delegate to borrow the money necessary to pay for all or a part of the trip and pay it back in eleven monthly installments, starting the payments two months after the sailing date. For further information write H. B. Holloway, Missions Bldg., Indianapolis, Ind.

Reservations should be made at once in order to secure the best possible location on the "Britannic." An initial payment of $25 is necessary and balance on the ticket may be paid later. The $25 will be returned if the delegate notifies H. B. Holloway twenty-one days before sailing date, in case he decides not to go.

The round-trip steamship rates are as follows:

Cabin class—$300.50 and up, according to location.

Tourist class—$198.00 if leaving Europe up to August 12 or after September 11, or $203.00 if leaving Europe August 13 to September 11.

Third class—$148.50.

Among the preachers and preachers' wives who will sail on the "Britannic" July 29, we note: Ben E. Watson, Pasadena, Calif.; Mr. and Mrs. Paul Becker and son, Des Moines, Iowa; Carl H. Barnett, Lebanon, Indiana; Mr. and Mrs. Percy R. Atkins, Winfield, Kansas; Mr. and Mrs. Homer W. Carpenter, Louisville, Kentucky; Mr. and Mrs. Rothenburger and daughter, Indianapolis, Ind.; Mr. and Mrs. Walter M. White, Memphis, Tenn.; Clifford Jope, Washington, D. C.; Dr. and Mrs. W. A. Shullenberger, Indianapolis, Ind.; Mr. and Mrs. James DeForest Murch and son, Cincinnati, O.; Mr. and Mrs. Edwin R. Errett, Cincinnati, O.; Mrs. E. L. Powell, Louisville, Ky.; H. L. Herod, Indianapolis, Indiana; F. E. Davison, Oak Park, Ill.

From our colleges we find Dr. and Mrs. D. W. Morehouse of Des Moines, Ia.; I. N. McCash, Enid, Okla.; Mr. and Mrs. John Long, Edwards, Miss.

Our laymen are represented by Major W. W. Kirby, Washington, D. C.; Mr. and Mrs. C. M. Rodefer, Bellaire, Ohio; Mr. and Mrs. A. D. Strobhar, Savannah, Ga.; Mr. and Mrs. Guy Withers, Washington, D. C.; Miss Rebel Withers, Lexington, Ky.; Mr. and Mrs. B. R. Jouett, Winchester, Ky.; Mr. and Mrs. C. C. Chapman and son, Fullerton, Calif.; Mrs. Alberta B. Liddell, La Porte, Indiana.

A number will be in attendance from other countries: From New Zealand, Mr. and Mrs. Milton Vickery of Wellington, who go via the United States; George Penso of Kingston, Jamaica; Dr. Ludwig von Gerdtell of Germany; and from Africa missionaries returning on furlough, Mr. and Mrs. Lewis Hurt; Mr. and Mrs. Herbert Smith; Mr. and Mrs. Elmer G. Boyer; while Miss Goldie Ruth Wells plans to stop for the convention on her way back to Congo.

WORLD CALL

Rose Stephens Rains, *Office Editor* L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey H. O. Pritchard James A. Crain
C. E. Lemmon Mrs. W. F. Rothenburger Edgar De Witt Jones

VOLUME XVII APRIL, 1935 NUMBER 4

The Breadth of Home Missions

THE home mission ideal and technique must expand with the expanding social need and outlook of the hour. Too often we have looked upon the home mission task as peculiarly circumscribed and therefore limited to the pioneer preaching of the gospel and the establishment of frontier churches. In pioneer days that in itself was a large order. But home missions exists to contact men with Christ and penetrate life with his spirit and therefore its charter is broad and inclusive. Jesus was a home missionary and his outstanding motive was compassion. He saw his homeland people as "sheep without a shepherd." This inner concern drove him to do good for his countrymen through a great diversity of avenues. He preached, he taught, he healed. He brought enlargement of life wherever life was stifled and imprisoned. What a challenge in home missions faces us today because of bitter recrudescence in the plight of the underprivileged. The new frontiers are not geographical and spacial. They are in areas of life and therefore vastly more multiplied and complex. The outreach is in the realm of preaching, of institutions of religion, of education, of health, of rural life, of community service, of race relations and many other vital avenues through which our nation may be made Christian.

The Preacher the Key Man

THERE needs to be a straightforward, frontal attack on missionary indifference and unconcern. The center of this offensive lies unquestionably in the pulpit. If there is a Kingdom of God in process of building in the world, then the missionary message for the preacher is imperative. He is the spokesman preeminent for the world mission of the church. If he is not the foremost and primarily insistent voice in his church on the universal reach of Christianity, then something is fundamentally wrong; his preaching does not mesh with the Master's full purpose and program. And how helpless he is in confronting the insistent and unmeasured problems of today, unless his horizon is world embracing.

One of the most insidious dangers to our ministry always, and today more than ever, is that the tyranny of the close-up blurs the vision of the outreaching. The constant pressure of immediate and within-touch problems is fogging the outlook on world responsibility. The validity of Christ as humanity's Savior is inherent in every message of a vital preaching ministry. In fact, what intelligent meaning is there in our claims for Jesus as the world's redeemer, without an accompanying obligation to make him known, loved and obeyed throughout the world? And how can the obligation be fulfilled without building its foundations in the claims and inspiration of the missionary message constantly sounding forth from the pulpit?

New Occasions, New Duties

ONCE again a five to four decision of the United States Supreme Court has determined the lawfulness of an enactment of Congress. Not since the Dred Scott decision has a more important decision been made by this august body than the recent decision upholding the right of the government to nullify the provision in private and public contracts to pay in gold. Billions of money was involved in the decision and it would be difficult to estimate the results if the decision had been reversed. With the public debts of various branches of government in the United States totaling one hundred billions, it would have added sixty-nine billions to the burden of paying them in currency. There is not one hundred billions of gold in existence, so that payment can be made only in currency.

One-Track Minds and Planetary Problems

THIS tangle opens the way to a glimpse of the complex civilization in which we live. That complexity appears on every side. The magnitude of business done on credit reveals it. The international complications of the financial structure show it again. The simplest aspect of the problem before the Supreme Court came face to face with it. The court was compelled to find a way between two opposing principles of our government, both valid. There was, first, the power of Congress to regulate the value of the currency; and second, the avowed purpose of the Constitution to protect the sanctity of contracts. Why could not the court reach a unanimous decision? The division of the vote in this, as in so many other cases, is one more strong indication of the complexity of life today. In many of the problems we have to decide, there are "counter considerations" to our great be-

wilderment. Decisions in wide areas of life cannot be defended with mathematical certainty.

The single-track mind may be useful in pushing far ahead on that one track but cannot be relied on for judgments of breadth and wisdom. And even in pushing ahead on its one track it may be possible—to borrow a military figure—that one is establishing a dangerous salient.

For Such a Time

ALL of which suggests important questions for the Christian. Such a world needs trained minds to thread the maze. Ever since the emergence from the Dark Ages a great body of Christian sentiment has been responsible for the increase of knowledge. Enlightenment is a concomitant of spiritual wisdom. Christianity welcomes learning; promotes it. The greatest apostle was the best educated apostle. The mind hunger of men is never repressed by real Christianity. On the contrary it is the genius of Christianity, as it is wisdom of life, to lay tribute to Christ all knowledge, possessions and powers of men. This wrestle with the "gold clause" suggests the need of minds trained (and hearts willing) to see through and around many-sided problems.

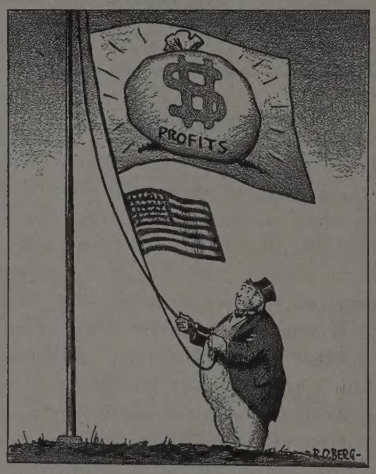
Christian leaders must develop a moral sense on the basis of present-day complexities as keen as a former generation had in simpler days. More things are to be remade in this tumble-down world than a monetary system. This must be made and the church bears the responsibility of leadership in the doing of it. The moral sag after the war, the necessity of new ethics to meet new conditions both in economics and in human thinking, and now the tragic inroads of the "dole" or "relief" on self-respect challenge the church to a heroic service in moral reconstruction.

Facts About Munitions

ONE of the most serious obstacles in the way of intelligent action on the part of a democracy is the difficulty of securing complete and reliable facts concerning grave issues.

Dr. Walter W. Van Kirk of the Federal Council of Churches, proffers the following as significant facts brought out in the hearings before the U. S. Senate:

1. The munitions trade has violated the government's embargo on shipment of arms to nations at war.
2. Armament sales have been promoted by bribery.
3. Manufacturers help to keep up war by selling to both sides while war is in progress.
4. These firms support lobbies at Washington to push military budgets.
5. Even Army and Navy Departments have helped private sales of munitions abroad.
6. British, German and American firms have arrangements to exchange knowledge of secret processes and to divide profits.
7. Armament firms have helped to rearm Germany in violation of the Treaty of Versailles.



The Munitions Maker Raises His Flag

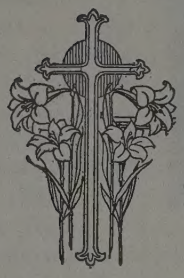
Dean Weigle to China

AT THE urgent invitation of the Chinese National Committee for Religious Education, Dr. Luther A. Weigle is spending six months in China. The World's Sunday School Association, under whose auspices he goes, regards this project as its most notable achievement thus far. Dr. Weigle will study all grades of training schools, Bible schools and methods of training voluntary workers. Dr. Weigle's long preeminence in the field of religious education and his successful years as dean of Yale Divinity School mark this enterprise as an event of the first magnitude. Incidentally it reveals the character and caliber of the Chinese leadership.

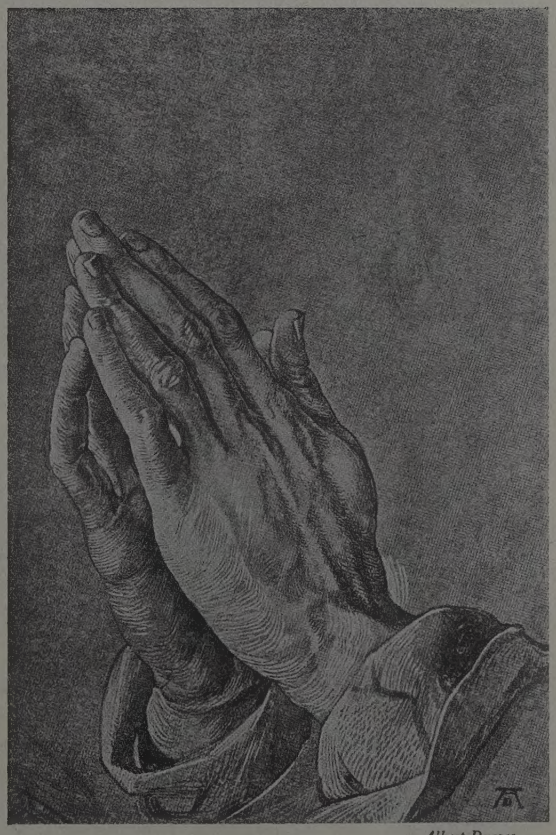
Taking Murder Out of the Nursery

A NATION-WIDE drive to "take murder out of the nursery" is being launched by the Parent-Teacher Association. We have often insisted in these pages that guns and other military toys teach militarism to children. Now the leading civic organization associated with the school system says that these implements and the games they suggest are an open road to crime. "They are making mock gangsters out of the nation's children," say the sponsors of this campaign. "We must do away with the pernicious game of 'cops and robbers,'" said Mrs. W. F. Krahl of Chicago, humane education chairman of the organization in Illinois. "In one institution for the blind there are more than 300 children who must go through life sightless because their eyes were shot out by 'play guns.'"

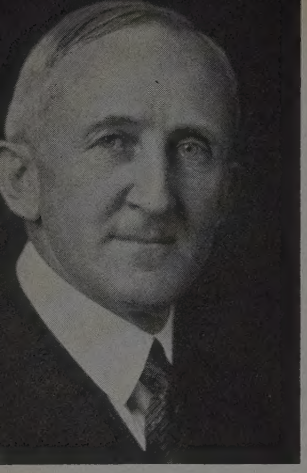
Hands in Prayer



O THOU Gracious Giver of Life, we humbly pray that the holy memories of the Easter season may awake our hearts to gratitude and praise. We bless thee that when our Savior rose from the tomb the power of sin and death was broken. We rejoice that in His resurrection we have our hope of eternal life. He is the Lord of Life and as such we worship Him. We humbly pray that our Eastertide may be celebrated by closer walks with our risen Lord, with deeper consecrations, with more determined vows and with more sacrificial service. May we be ready to enter into the fellowship of our Lord's suffering in order that we may be counted worthy to know the power of His resurrection. May we burn with the desire to do thy will, to help our fellows and to glorify thy name. We have not been helpers in the work of thy kingdom as we should have been. We have failed to make thy cause our cause, thy kingdom our kingdom, thine interests our interests. Forgive us, we beseech thee, and quicken every dead and sleeping power in our souls. Cleanse us of all that is unholy and untrue. Strengthen us for the battle against evil. Deliver us from the pride that blots out thy glory. Lift our lives to higher levels of usefulness. Lead us, O our Savior, until we are privileged to greet thee in thine own endless glory. We ask it for thy name's sake. Amen.



—Albert Ducrer



Grant K. Lewis

Achievements in *Home Missions*

By GRANT KIRKLAND LEWIS*

THE decade is one of upheaval. America, never static, is stumbling over herself in an effort to create a settled order of things. In her frenzied grasping toward certainties she has lost much of the romance and glamour that characterized her early days. Her ways are ordered by mechanics and the clear, fine spirit of her faith is clouded. Because of this, home missions today is as necessary and its opportunity as great as ever in the history of the nation. The task of home missions is to create the leaven in America's spiritual relapse, to break down false racial and social barriers, to meet the needs of a generation emerging into an economic order that acknowledges no precedent.

In Town and City

The department of home missions has planted over 50 per cent of the churches of Disciples of Christ in the larger cities and towns across the continent. A large number has progressed to self-support with fine buildings and equipment and an established membership that rides the present waves of competition easily. Of late years no startling numerical extension has been made because of lack of funds. Last year the department aided only 79 churches. Some of them have gained self-support, others are near that point, still others are in pioneer stages.

The Rural Church

The agricultural way of life has no place for the original country church. Re-districtization, trained leadership, new buildings and equipment are necessary if the rural church is to live. Recent years have shown a steady increase in the rural population scale and an awakening to the needs of the rural community. It is an appropriate time to reclaim the rural church.

The Disciples have a tremendous stake in the present rural church situation. More than 67.8 per cent of our white churches are rural. More than 35 per cent of our total membership is rural. It is safe to say that 35 per cent of our total membership was reared in rural churches.

The home department brought about the first rural church conference in Columbus, Ohio, in 1928 at the International Convention. A commission on the rural church was organized and the first concentrated effort was made looking toward cultivation of this field. The 1934 International Convention enlarged this original commission and the group is looking forward to active service to the rural constituency.

Cooperation

The home department looks with disfavor on supporting competitive churches in small villages with mission funds. There is strength in cooperation and the various denominational mission boards are pooling their efforts in such instances where unwise competition would be disastrous to the work of the church.

The department is one of seven boards that established the work at Boulder City, Nevada, in 1931. There, in connection with the great federal project of Boulder Dam, the Grace Community Church ministers to the most famous construction camp established by the government since the Panama Canal.

Another example lies in the church in Beech Bottom, West Virginia. Here is a community church catering to folk of various denominations.

Evangelism

Much attention has been given to the cultivation of the spirit of evangelism in our ministry and churches. While we do not supply evangelists for the entire field we work through the means of evangelistic literature and methods, and through cooperation with the department of evangelism of the Federal Council of Churches.

Methods of evangelism have changed. The day of the great tabernacle revival is passing. Our ministry, individually, must devote much time to preparation and seek to evangelize through consistent effort. It is true that present-day evangelism is seasonal. We have encouraged our churches to actively promote the winning of recruits especially at the Easter season. The evangelistic soil is tilled after the Christmas holidays and the planting and cultivation of the seed begins with the Week of Prayer and runs through the reaping period from Easter to Pentecost.

Among the Negroes

No class of people in the United States has suffered so drastically in latter years as the Negroes. A large number of their churches are now without pas-

*Secretary, Home Missions Department, U. C. M. S.

toral service and in many instances the financial support that is available does not secure the high caliber minister that is necessary. Last year the department supported sixteen Negro pastors. Much time was spent with various churches by the board secretary and help and advice were given for organization and reorganization. Indirect service was rendered the Negro ministry through the loan of scholarship funds to Negro students. Twenty-four such loans have been granted since 1931. This year we have seven students attending Christian schools. Each is looking forward to devoting his life to some phase of Christian ministry.

Another service to the Negroes is the operation of Southern Christian Institute and Jarvis Christian College. These Junior colleges, located in the midst of racial discrimination have, through the quality of their service, attained marked distinction among both races.

In the Highlands

In the mountains of Kentucky and Tennessee live a people who until recently have been isolated and neglected by the nation as a whole. The states in part have been backward in means of transportation and communication, the great wedge-openers of progress. Religion has suffered and lack of education has led to a more or less static state of the mountaineers concerned. The department has sought to remedy this through the establishment of high schools, two of which are now being supported.

Hazel Green Academy, located in a barren section of Kentucky, and Livingston Academy, located in a typical rural county seat of Tennessee, provide academic training and spiritual fellowship and counsel to highlander boys and girls. Each has added materially to the quality and character of the area served. Last fall Hazel Green enrolled eighty students with a faculty of ten, and Livingston enrolled 270 with a faculty of fourteen. Each school is the pivot for cultural and spiritual strength of the districts.

The Coal and Coke Fields

The smoke of industry blights the western Pennsylvania coal and coke fields. That the people there may not be blighted in turn, the home department supports missionaries who bring the joy and light of Jesus' teachings to the grimy fields. Four home missionaries with the cooperation of local pastors carry on the work from ten centers. Besides their church work, they oversee emergency hospitals, revitalize homes darkened by unfortunate records, provide library service and supervise hikes and excursions to summer camps for the young people. In this service the spirit of evangelism glows eternally.

The French Acadians

Down in Louisiana, living with little more than the bare necessities of life, dwell the descendants of those French Acadians whose tragic but romantic history is known to all Americans. The national board is of service to these underprivileged folk as they bring the warmth of Christianity to barren homes. Here the people battle constantly with economic disaster and there is great need for spiritual faith and hope.

Among the Mexicans

"Never still a moment. Such activity!" exclaimed a lay leader who attended Mexican Christian Institute in San Antonio, Texas. He was right. Our workers have no spare time as they work among the Mexicans in the vast Latin section of the city. At all hours of the day and night come demands upon the workers. Problems of hygiene, intemperance, gangs, housing, economic exploitation, unwise imitation of the worst of American life must be faced. Thus far the Mexican Christian Institute has met some of the problems. There is still much to be done.

Japanese Americans

The race problem confronts us again in California. We are meeting it in some measure through the Japanese Christian Church in Los Angeles. The church takes its part in the firing of the American melting pot, but rather than producing merely *American Japanese* is producing *Christian American Japanese*. One has but to visit this group, study the bright clever faces of the young people, watch the eyes of the more typically native Japanese parents as they observe their Christian children, to see the infinite worthiness of this great task.

The American Indians

We can hardly point with pride to our work among the Indians. True, the Yakima Indian Christian Mission in White Swan, Washington, is doing and has done great service to the Yakima Indians. But for lack of funds this work is badly limited and curtailed. At the present time, we are boarding twelve girls in the Mission. Through them of course, parents and friends are reached, so that the influence of the training is fairly large. We need to enlarge this work to care for Indian boys. We need a church for Indian families.

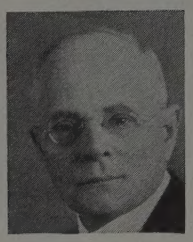
We cooperate with the Home Missions Council in the support of religious educational directors in Haskell Institute, Sherman Institute, Albuquerque School, Santa Fe School and Flandreau School. In 1934 these schools had a combined enrollment of 3,025.

Conclusion

So the great cause of home missions moves forward. The achievements of the past beckon us forward to a greater task. Though at times the progress has been slow, the gain is still made. The problems are manifold and the needs ever changing. Home missions cannot be dramatized. The need is too close. We ourselves are the clay of the missionary. There is much of darkness in our home missions picture but each great phase of work supported brings the light of Christianity to our world.

The Need of the Hour

By W. F. TURNER*



W. F. Turner

WHERE there is life there is growth. Life means development. If there is life in the church it must and will develop. This is true of the church universal or the congregation local. E. Stanley Jones feels that organized Christianity is somewhat at a standstill, and that we cannot go farther until we go deeper. The present status of local groups of Christians and general church agencies seems to indicate that especially since the war church development has been arrested or slowed down. Hence the need of church development at this hour.

Life is expansive or else its vehicle tends toward decay. Life is missionary in its very essence. In the beginning of time, every form of life was to bring forth after its kind. Man was commanded to multiply and replenish the earth. The race was to expand. Truth and spiritual life follow the same law. The little stone is to roll until it fills the world. The bit of leaven is to influence all the measure of meal. The mustard seed is to become a tree. Christ's program is for all nations and unto every creature.

The first church on Pentecost at Jerusalem could not remain isolated and alone or it would have perished. It had to do or die; evangelize or fossilize. Being slow to widen its horizon the hand of persecution was providentially laid on it, and being scattered abroad the disciples went everywhere preaching the Word. Thus began the first great period of church development which, if it had continued as then, would perhaps by now have covered the earth.

Out of this present period of stagnation God's people must move forward once more. We now seem obsessed with the idea of digging in; conserving what we have; remaining on the defensive; holding the fort; all of which is good so far as it goes. Armies seem, however, to win victories, not by remaining in the trenches, but on the offensive in attack. One fundamental need then would seem to be to achieve church development by thrusting gospel effort out into new and undeveloped communities. There is a constant stream of requests from men desiring pastorates already well established but few or no offers on the part of either ministers or congregations to pioneer in church development in unreached fields. Without overcrowding or unwise duplication there are yet many opportunities for this sort of church development. And unless we have more of it, there will remain an unemployment problem in the ministry.

Our smaller and weaker congregations, most of which are rural or semi-rural, sorely need development. Too many of them err in the will to have a full-time pastor, whom they cannot support, or none at all. Ministers err in seeking the cities and large congregations rather than in offering themselves for real service with groups of two, four or more, of the smaller fields, and then living among them to glorify their ministry rather than using such work as a springboard to larger centers of population.

All our churches need to be developed into a consciousness of the marvelous opportunities waiting in neglected childhood and youth that will not and can not become interested in stale and stereotyped methods of approach but that will become aflame with action for something worth while. The response of youth today to Young People's Summer Conferences and Mid-Winter Youth Meets demonstrates this beyond question. Right now around 400 to 500 youth are assembling in the meets in our own state and they eagerly receive the idealism of Christ to build a new world. Pastors and church officers too often leave their young people to flounder around Sunday evenings, doing the best they can with inadequate and inefficient guidance and programs, when with proper stimulation and goals the whole community could be stirred and enlisted. Unless we can develop better technique in reaching youth we will continue to lament their departure to the movies, many of which are unwholesome or immoral, to unsafe forms of social activity or else to outright indifference. With all the help available today the alibi that we do not know what course to take will scarcely hold. If communism can enlist the youth of Russia it is a fatal admission to say that the church cannot enlist the youth of America. In fact right now an effort is being made to enlist ten million youth in our nation to help develop a new person, a new church and a new world.

Surely there is need of the development of a deeper spirituality in the church universal; a closer unity; a clearer understanding of the mind of Christ; a more fiery enthusiasm; a more constant passion; a greater sacrifice; a more concrete service to humanity. With the average church and professing Christians half asleep on the liquor evil; hypnotized with war propaganda; defending an unjust economic order; indifferent to the evil of child labor; not concerned with the narcotic traffic; permitting conditions to continue that lead to 1,000 arrests daily for lawbreaking; seeing the army of criminals maintained with youth from twenty to twenty-three years of age, with so little done to correct it—we need not wonder that the organized church has something the matter with it.

*State Secretary, Washington and North Idaho.

The church needs to develop a more worshipful architecture. Swinging away from mid-century cathedrals we have gone far to the other extreme of the slap-stick variety. True, Jesus worshiped in the village synagogue, but we are not justified in saying it was not beautifully arranged. And we know that when Solomon dedicated the beautiful and costly temple, the cloud descended upon it, a symbol of God's approval and presence. Progress is now being made to this end in our own fellowship through the ministry of A. F. Wickes, architect extraordinary in the service of our Board of Church Extension. The lovely sanctuaries in our own state, made possible by his advice and counsel, are lifting the tastes of our congregations to a much higher level.

There is need for a more impressive order of worship in most of our churches. At a meeting of ministers in our state recently, we had a demonstration of the thing here mentioned that profoundly impressed all present. Such changes will not come suddenly or with haphazard effort but as a result of deep and long-continued study. Decorations, music, readings, prayers, communion, offering—all should be so conducted that every soul will feel that "this is none other than the house of God, the very gate of heaven." The sermon is very important, but our services should be worship-centered rather than sermon-centered, God-centered rather than man-centered.

A rebirth of the missionary passion seems imperative if the church is to continue. God's love is universal. Christ died for every man. His program is world embracing. He is the Son of Man. Note the son of a man, but the Son of Man—the Son of Humanity. America cannot inherit the blessing of Christian civilization through missionary effort and then decline to pass it on without fatal results. It is well that the Layman's Meeting is being called this spring in Chicago to rekindle the missionary fires. The dandelion despite every opposition reproduces its flowers in every soil in every land. The communistic movement has missionaries the world around. Their thesis is that if communism exists in Russia alone it will perish! It is world revolution or their revolution will fail. And this is exactly true of Christianity. The world cannot remain half Christian and half pagan. It is Christ or chaos everywhere. At whatever cost, we must advance with the gospel message. We make mockery when we say we believe in the deity of Jesus and then decline to carry out his last command to evangelize all nations.

Just so in our own land a new crusade of evangelism is the need of the hour. There is a sentiment now that we need fewer church members and better ones. Undoubtedly we need better ones, but let us never say we need fewer ones. The early church numbered its adherents by the thousands. Acts speaks of multitudes becoming obedient to the faith. In Congo our missionaries have baptized 40,000 converts in thirty-five years, and from all reports they will compare favorably with the church at home if not put us to shame in their liberality and devotion. Jesus said he would draw all men unto himself. Let us not be frightened at the thought of numbers but be concerned only that these numbers are properly instructed, so that when they come they will come fully dedicated to follow Christ faithfully to the end. Let the trumpet notes be sounded aloud throughout the whole earth that whosoever will may come. Business wants numbers. The liquor traffic wants numbers. The movies want numbers. Satan wants numbers. Yes, and God wants numbers. The church needs to develop in numbers of the redeemed.

Development in our own individual lives into the image of Christ! Development of groups of disciples! Communism seeks to expand through what they term "new cells." And all physical life develops through the cell process. So we must ever multiply new cells or groups of believers! Development of work for childhood and youth through Christian education! Development of numbers through evangelism! Development of worshipful equipment! Development of worship itself! Development of the ideals of Christ for bringing in the Kingdom or reign of God! A passion for a redeemed humanity! A human society where God's will is to be done on earth as it is in heaven!

To this end let us think, pray, give and work! Cooperate with every brotherhood effort to reach all needy sections of America; the foreign born, the industrial workers, the miners, the Negroes, the Mexicans, the Orientals, the Indians, the highlanders, the slum residents, the neglected and under-privileged of every race, color and condition! The message of Easter two thousand years ago was, "Go, tell!" It is still the Master's clarion call! Through Home Missions let us develop every weak and struggling church we have to self-support that it in turn may become the base line for foreign missions to reach the helping hand across the seas!

At Random

"Our enemy is war, the filthiest activity human beings can engage in."—Stephen A. Duggan, director, Institute of International Education.

"The price of peace is the sacrifice of emotionalism upon the altar of international good."—Felix Morley, editor, *Washington Post*.

"War has never been profitable for the men in the trenches; it has been too profitable for others."—Mrs. Franklin D. Roosevelt.

"When women feel strongly enough we will get peace. A woman's will is the strongest thing in the world."—Mrs. Roosevelt.

"If religion—not one religion and not in one country, but religion everywhere—would boycott war, there could be no war."—Rabbi Louis L. Mann, University of Chicago.

"Let us state the whole truth—the folly, fallacy, futility and fatality of war."—Rabbi Mann.

"War is no more inevitable than the necessity of going on rewarding those who get enormous profits out of war."—Senator Gerald P. Nye, North Dakota.

T. H. Mathieson

The Power of His Resurrection

By T. H. MATHIESON*

THIS is an age of power. It is also an age of impotence. The sources of material power have been tapped as never before. The sources of spiritual power remain largely unused. Those who in the long ago read Jules Verne's prophecies of coming discoveries considered his words the wildest stretches of imagination. Today these things are being fulfilled before our very eyes. In the realm of scientific discovery and invention man has achieved a mastery that has opened the flood gates of power, and yet in the things that really matter, the things that vitally concern the welfare of men as brothers upon the earth he remains comparatively impotent. Newell Dwight Hillis reminds us that "man tames wild beasts and makes them burden bearers. He carries himself easily through Africa's jungles and Alaska's ice fields. He changes poisons into magic balms and medicines. Indeed the time seems rapidly approaching when he will hold the secret of every force in land and sea and sky. But having made himself master in every other realm man breaks down utterly when it comes to living justly and smoothly with his fellow-men."

It is here that the Easter message comes to us with peculiar force and timeliness for the Easter message is a message of power. In the midst of one of Paul's prayers he cries, "that I may know him and the power of his resurrection." He knew well what belief in the resurrection of Christ had meant to the apostles and members of the early church. When Christ died there fell upon his crushed and dispirited followers the black pall of tragic failure. They fled from Golgotha with bowed heads and broken hearts. True, the women came back to the tomb early on the first day of the week, but it was merely to prepare his body for the burial. Devotion to their dead friend led them there, but the conception of an empty tomb and its significance for the world was not in their thoughts. Then Jesus appeared to these men and women. Craven hearts were changed and filled anew with courage and love. Those who, like Peter on the night of Christ's trial, were afraid of a maidservant's accusation now faced kings and tribunals, refused in spite of dire threats to cease preaching Christ and cried out, "Whether it be right to hearken unto you rather than unto God judge ye, but we cannot but speak the things which we have seen and heard." God had "set their feet upon a rock, and ordered their goings, and had put a new song in their mouth."

In this sublime faith they went forth to the task of redeeming a world. Nothing daunted them. Their King was not in Joseph's tomb, he was at the right hand of God. Power from him filled their lives and they accomplished the impossible. They laughed at suffering. They scoffed at death. They knew that if God buries his workmen he still carries on the work. The forces of Jewish bigotry, Grecian philosophy and Roman paganism fell back at this onslaught of the soldiers of Christ. Victories were won both in Jerusalem and Judea, in Samaria and in the uttermost parts of the earth. Churches of Jesus Christ sprang up in all these lands. Nothing could stop the progress of the kingdom for his followers were in deadly earnest when they said, "Lead on, O King eternal." His blood-red banner streamed afar and they followed in his train.

What is the great need of the church today? You may fill reams of paper with your answers but the one true answer will be found in Paul's prayer, "that I may know Him and the power of His resurrection." Financial support, material equipment, eloquence of speech—all have their place, but the followers of the Lord need to be baptized anew into the power of his resurrection. This power will enable a man to live with himself. It will enable two or more people to live together in happy home relationships. It will make it possible for the members of society to live together in the sacred bonds of brotherhood; and if given free course will so transform the souls of men and nations as to bring peace in all the world.

The fact that the influence that Jesus exerts is not found in the things of the earth, for his kingdom is not of this world, has been stated in words something like these: He was brought up in an obscure village

(*Continued on page* 12)

*Minister, First Christian Church, Colorado Springs, Colorado.

Twenty-Five Years in Retrospect

By RAY G. MANLEY

Ray G. Manley

THE "Coke Region" in which our mission was started twenty-five years ago is fifty miles almost due south from Pittsburgh.

Situated near the foot of the mountains between Uniontown and the Monongahela River at Brownsville, its valleys were among the earliest to be settled west of the Alleghenies. These early settlers were nearly all Scotch-Irish and for the most part became farmers.

Soon after the beginning of the present century a great change came. Suddenly, within the space of a few years, instead of the sparsely settled farming section the valley became settled with 20,000 industrial people, 75 per cent of whom had lately come from Europe. They settled in mining camps to mine the coal and work on the coke ovens in one of the largest coke producing regions of the world.

At the time the mission was started 10,000 coke ovens within a radius of two miles were pouring out their gas and smoke over twenty coke towns and making the skies ablaze at night with their fires. These towns usually averaged about 1,000 people and provided little for the people besides the company store and the public school. They had grouped themselves around two centers between Uniontown and Brownsville. The one at New Salem found a little country town already formed. The other at Republic was in the open country.

It so happened that some of our early pioneers had been in the county in years gone by. Such voices as those of Benedict, Streator and Larimer had been heard in or around New Salem. And it was only a few miles distant where Alexander Campbell preached the famous sermon, "On the Rock." This seed had brought forth some results. At New Salem, a group of Disciples with the help of the Uniontown Church, still quite young, bought a building from the Methodists and a mission church was established.

The pastor of the Uniontown church with M. M. Cochran and others, went every Sunday afternoon to help in conducting Sunday school and other services. Then came the change in industrial conditions. Some of the leaders, notably the Hess family, sold their land and moved to Uniontown. The little group struggled along for a few years and finally gave up their efforts.

Just at this time Christian thought in western Pennsylvania was being stirred with a responsibility for the "stranger within our gates." With some others, a Bulgarian Christian worker by the name of Keusiff had been doing missionary work in the Pittsburgh district. Someone had the vision that the coke region presented a ripe opportunity. However in making a survey of the field Mr. Keusiff did not find conditions favorable, as he wanted a locality where one nationality was more localized.

After eight months' study in Italy, the writer had returned to this country with a desire to find some field where a mission work might be established among the Southern European immigrants who were then coming to our shores at the rate of a million a year. While attending the Centennial Convention in Pittsburgh, the survey made of the Coke Region was seen and seemed to present the very kind of a field for this work. Final arrangements were quickly made and the work was begun the first Sunday of November, 1909. The Western Pennsylvania Christian Missionary Socity, in cooperation with the American Christian Missionary Society, afterward the U. C. M. S., sponsored its support.

Though much more has been accomplished than could have been dreamed of at that time, most of the early plans and hopes have been either changed or abandoned. The attempted use of the foreign tongue in the preaching and teaching has ceased to be necessary, though it is often useful in conversation. In the early days, on Sunday afternoon, with the use of a Model T Ford and a folding organ, we used to go into six or eight different coke plants and in the open air give messages in the Slovak, Croatian and Italian languages as well as in English. In late years our messages are all in English, since nearly everyone can now understand that language. It also soon became apparent that there could not be much definitely accomplished with the adult but that the real change must come through the children.

The idea of "practical Christianity" and "social

service'' was at this time being contrasted with the more evangelistic work of the church so that there was a tendency to feel that it was more important to provide a loaf of bread than the ''Bread of Life'' to those whom we wanted to serve in the name of Christ. However, it was not long before we knew that the real need of these people was a vital faith in the Christ as a personal Savior, and that the church is the only place to which they can look for this gift. To this end we have tried to make our whole program end up in the evangelistic appeal. Our mission has been a pioneer in this section in the line of daily vacation church school and week-day schools of religion; also in well-organized regular church schools. The aim of it all has been to build Christian faith. This does not mean that we have neglected what some would call ''applied Christianity.'' Nearly every day people of all faiths come to the various missionaries for all kinds of help. In the time of epidemics and mine disasters our workers have been used by the companies to lead in relief work to the miners and their families.

Then the idea that our task was to change the faith of these people to a more vital faith was more or less in our minds. We have found, however, that while it is very easy to disturb a person's faith or even to destroy it, yet it is not easy to build it back. On the other hand, we find so many in every community of this kind who have already lost faith in their religion, that there is plenty to be done to try to replace this with a more reasonable faith which will stand the test.

The fellowship with colaborers during the twenty-five years has been among the richest experiences. The friendships formed among the people themselves, many of whom are of a high degree of real culture and live on a high plane of life, has been enriching. Then as the work has developed and other workers have come in, this fellowship has been unusual. First, were my own father and mother, coming as pastor to New Salem and at the same time, Ardenne Hanes, a chum and roommate in the college days, with his wife came to help develop the work at Republic and Brownsville. The pastors of the Uniontown church and the leaders of that church, as well as a host of pastors of other nearby churches, have had a real part in this fellowship. A group of unusually well equipped and consecrated young women have had much to do with the success of the work. Mrs. Julia Renner Gilson, Mrs. Bertha Kleeberger Rowe and the one who gave so many years of her life to this field, Mrs. Bessie Beckett Raider, have all left their imprint in the lives of many here.

As the coal field developed on into Green County, work was started at Mather, one of the largest plants of the whole work. Charles G. Aldrich, who had just returned from Y. M. C. A. work in Siberia, was called to take that work. He had been placed in charge of a group of marooned Polish and Czech soldiers who were being returned to their homes by the United States government. From the first, he has had the confidence of the mining officials as well as the miners themselves. His work has been so outstanding that he has been for several years superintending the mission. Miss Ruth Boll, a graduate of Phillips University, and Miss Verla Ross, a graduate of Bethany, have been for a number of years not only leading in religious education and social service work but are preaching at regular points every Sunday in a very effective ministry.

The crowning point of the fellowship is the fact that after being in the field for a little more than three years, one of the volunteer workers in the New Salem church and a teacher in the public school became the helpmate that has entered into every phase of the work. A family of three girls and two boys have helped to make the home a normal Christian home in the community.

To be able to report the number of baptisms that have been administered would be interesting but we are only able to say that in connection with the mission and its churches, they have reached into the thousands. At the present time over 1,500 are meeting each Sunday in the Bible schools that have been established in the twenty-five years, many of them children of the children of the early years. Much of the prejudice and misunderstanding of the beginning of the work removed, the next few years should see greater results than ever in definite results for Christ.

The Power of His Resurrection

(*Continued from page* 10.)

of Galilee. He never owned a home. He never had a family. He never placed his feet within a great city. He never traveled more than two hundred miles from the place where he was born. He came forth as a teacher of the people, but while he was still a young man the tide of opposition turned against him. His enemies hounded him. His friends forsook him. One of them betrayed him. He passed through the mockery of an unjust trial. While he was dying upon the cross the soldiers gambled near by for the only piece of property that he had ever owned, the coat that he had worn. When he was dead they took him down from the cross and laid him in a tomb furnished by the kindness of a friend. Nineteen centuries have come and gone but I am not beside the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of human beings upon the earth as has the influence of this solitary man whom we call Jesus Christ, our Lord. How shall we explain all this? Listen to him, ''I am he that liveth, and was dead; and, behold, I am alive for evermore.''

Our New Editor

By C. E. LEMMON*

George Walker Buckner, Jr.

THE editor of WORLD CALL must be something more than a good craftsman—though that is highly important. He must be fit in social background, in sympathetic feeling, in understanding of the churches, in knowledge of our organized life and its procedures, and in missionary zeal, to express our brotherhood naturally and truthfully. The best editor in the United States, if he lacked these qualities, would hardly do for this magazine which must be so exactly tuned to the inner motif of our fellowship.

It would be very difficult to find a man more perfectly "natural" for this position than George Walker Buckner, Jr. He comes from a background of long Disciple tradition. He is the youngest son of George Walker Buckner, Sr., who has been one of our valued ministers for half a century. Two of his older brothers have held prominent pastorates. He was born in Missouri where the cause is native to the soil, received his education in the public schools of this state and was graduated from Culver-Stockton College. He had the advantages while a young man of spending two years in the schools of England and Germany while his father was pastor of the church at Southport, England. His background and his preparation are therefore splendid.

But this should be more than a "Who's Who" sketch. I should like to be a little more intimate and personal in this characterization and take you back to 1921 to a fine little city of Hastings, Nebraska. We were closing a ministry of nearly eight years and had the usual but mistaken feeling that no one else could quite fill the place. The chairman of the board of elders called us down to his office and said, "We have the name of George Walker Buckner, Jr., a young preacher at Lees Summit, Missouri, before us for this pastorate. What do you think?" My cautious answer was that I had never met him but that he came from a good home of many preachers, all of them capable men and that I would look into the matter. Buckner was called and had a pastorate of nearly six years. The church thrived under his quiet and competent management. He did a good job in developing leadership, in expanding the activities of the congregation and found an important place in the community. Hastings is the seat of a good Presbyterian college and he was invited to ad interim service on the faculty. He proved to be a popular college teacher and served for several years. This college, reserving its sparsely given honors mostly for Presbyterians, gave him the degree of Doctor of Divinity—hence on occasion of dignified propriety it is all right to call him Dr. Buckner.

Several years ago he went to Grand Rapids, and was followed at Hastings in the pastorate by Harold E. Fey, the retiring editor of WORLD CALL. The Hastings church has some stake therefore in the life of this journal.

In Grand Rapids, Dr. Buckner has had an important ministry. Our cause is not numerically strong in that northern city and if a minister has a large place in the community he must earn it by his own merit. He was president of the Council of Churches, president of the League of Nations Association, prominent in Rotary and educational affairs, and was much in demand as a speaker and writer. During this same period he has also found a considerable place in our brotherhood activities as a member of the State Board of Michigan, Board of Managers of the United Society, commissioner of the Association for the Promotion of Christian Unity, and on the Commission on Budgets and Promotional Relationships of the International Convention.

Dr. Buckner is a congenial and comfortable man. There are no rough edges to his personality. He can combine decisiveness of character with persuasion and charm. He has his face to the future, is acquainted with the zones of tension and conflict in modern life, will be acceptable as an organizational counselor and a convention speaker. His long experience as a pastor will enable him to serve and understand the local church.

It is his habit to make good. He has made good as a student, as a preacher, as a citizen, as a leader in the brotherhood, and he will make good as an editor.

Mrs. Buckner is a lovely woman of true quality. They have three children, the oldest of whom is Sue, a junior in Christian College, Columbia, Missouri. In fact all of us who know them intimately think of the family as one, call them "The Buckners" and let it go at that.

*Minister, First Christian Church, Columbia, Missouri.

The Leaven in East Tokyo

By R. D. McCOY*

Present staff, East Tokyo Institute, with doctor and nurse absent

Mr. Suzuka, director, older man in center; Mr. Endo, assistant director; Mrs. Yajima, second from right; young women, assistants in day nursery, the two in western dress being graduates of our girls' school

EAST TOKYO INSTITUTE had its inception in the sympathetic heart of Fred E. Hagin. This was about the beginning of the World War. In the ten years immediately following the Japan-Russian war a tremendous industrial expansion took place in Japan. Tokyo, the capital, became a world-city. Its east side, especially, expanded rapidly. People poured in from the country to share in the opportunities for work. But wages were low, and thousands of people lived in deplorable conditions. Mr. Hagin felt deeply that something must be done for relief, and to bring comfort and spiritual aid for the needy. He prayed earnestly that the way might be opened. Just before going on furlough in 1917 he presented the matter to the Japan Mission and got its approval to appeal to the board at home.

Following the close of the war, with the board's permission, Mr. Hagin appealed to individuals and churches in America for funds to start institutional work in this needy area of Tokyo. His campaign succeeded beyond all expectation. Professor S. Imamura, now dean of Margaret K. Long Girls' School, who at that time had just finished his studies in Transylvania and Columbia universities, gave some time to traveling with Mr. Hagin and assisted in raising the funds.

Mr. Hagin and Professor Imamura returned to Japan in the summer or fall of 1919. Search was made for a suitable place to open the work. Not only the poverty of the people appealed to Mr. Hagin, but also the dreadful immoral conditions in which they lived. He longed to let the light of the gospel shine into this moral darkness and planned for a preaching hall on one of the busy streets of Asakusa Ward, near the big temple of the Goddess Kwannon and not far from the famous licensed quarters, where great throngs walk the streets night and day.

It was Mr. Hagin's desire from the first to get this institution tied up with Japanese people of position and wealth. On his way back to Japan, Prince Konoye, at present the president of the House of Peers, was a fellow-passenger on the boat. Mr. Hagin opened his heart to the Prince and enlisted his sympathy in the project. After arrival in Japan he approached Marquis Okuma, the Grand Old Man of Japan, with similar success. These men gave yen 500 each to the project—small sums, to be sure, but still generous for men who were not Christians or accustomed to giving for such purposes.

After much searching a place was found early in 1920. It was an old story-teller's hall on a side street, but still in a very needy section. It seemed after all an answer to prayer—the place was so well adapted to the kind of work it was decided to open first—a day nursery, church and Sunday school. With but little expense, aside from equipment, the place was soon fixed up, a staff of workers employed, and work was begun under the name of East Tokyo Institute. The property was not bought but rented, as it was thought best to try out several forms of work before erecting a permanent plant.

Mr. and Mrs. Y. Yajima were placed in charge of the work, and two or three women were employed to assist them. Mr. Yajima was a recent graduate of our Bible College and a deeply consecrated young man, well fitted in spirit and temperament for the work before him. He and his wife gave themselves heart and soul for the spiritual welfare of the people of the neighborhood, young and old.

Soon after the work was started, a young business man of the neighborhood appeared at the evangelistic service one night. His name was Yoshiaki Maekawa; he had come at the invitation of a Christian friend. Mr. Maekawa had been raised as a Buddhist in distant Mie Province. But he says: "I didn't pay much attention to religion as a young fellow at home." His father was a hardware merchant. The young man was sent to Tokyo and set up in the same line. He located in Asakusa Ward and was soon leading the same kind of life as the merchants around him. He was near the licensed quarters. His business prospered, and he confesses that he spent his money freely on sake, women, tobacco and gambling. He used to smoke sixty cigarettes a day. He was a likeable young merchant, large framed, and with a round, jolly face, flushed most of the time with too much drinking.

Maekawa's Christian neighbor, Kitakawa, formed a great liking for him, but was distressed greatly over his wayward life. One night he persuaded the hardware merchant to accompany him to the Institute to

*Missionary in Tokyo, Japan.

Mr. Maekawa and his daughter

attend the evangelistic service. Maekawa met Pastor Yajima and they had a brief visit after the meeting. This was the first step along the narrow way that leads to Life. Maekawa and Yajima soon formed a fast friendship, and with a heart of love the pastor led the wayward sheep to the fold.

The road was not easy, but Mr. Maekawa, by the grace of God, won through. His stubborn nature was mellowed and softened. He has been a faithful elder in the East Tokyo Institute church for many years. He says that giving up tobacco has saved him yen 1,000, which has helped him to establish his business more securely. He is also saving money so that he can help the church secure a better plant in the years to come.

The great earthquake of September 1, 1923, entirely wiped the incipient East Tokyo Institute off the map. The rented building was burned but the children were all saved. The beloved pastor, Yajima, however, lost his life through an acute attack of appendicitis, brought on by over-exposure while searching for a child who had got lost in the surging throngs which fled from the terrible holocaust. The little group of Christians, Mr. Maekawa now a leader among them, faced the situation bravely. Their own personal losses had been great, so they were not able to do much.

Mr. Hagin had already returned to America. Professor Imamura, who was now general secretary of the National Sunday School Association of Japan, stepped into the gap. He secured a large tent from the Red Cross for the temporary housing of the Institute. A short distance from the first location a lot was rented, tent erected, and work once more opened. Mr. Suzuka, deeply earnest, an expert evangelist and relater of Bible stories, was secured to lead the work, and by Christmas the day nursery, church, Sunday school, and various forms of relief work, were in full swing.

The outlook for the future, however, was far from bright. What should be done? Would it be wise to build permanently now while the whole future of the quake-stricken area was still so uncertain? The matter was decided for us while we waited. The government was anxious for such social service work to continue, and gave us yen 15,000 for a semi-permanent plant. Tokyo Prefecture added yen 3,000, and from other sources funds came in until we had over yen 21,000 in money and a lot of American Red Cross Relief lumber besides. About two-thirds of this was spent for building and equipment and the balance was set aside to maintain the work.

For ten years now the Institute has been conducted in these semi-permanent quarters. Mr. Suzuka still leads the work. Mrs. Yajima, wife of the first director, is still connected with the Institute. She leads the work for the children and is assisted by three other women. Mr. Endo is assistant director. The spirit of Christ pervades not only the work within the Institute but goes out into the neighborhood as well.

Mrs. Yosoko Tatebe is an earnest Christian and a faithful member of the East Tokyo Institute church. She came to Tokyo years ago as the bride of a petty official in the Home Department of the government. They lived in Asakusa Ward, not far from where the Institute now stands. Religion had no part in the life of herself and husband, she says. But they were touched by the poverty of the people around them and felt especially sorry for the rag and paper gatherers, cart pushers and common laborers who lived like cats and dogs, often without food and a place to sleep.

"My husband and I," she says, "decided to open a small lodging house where these extremely poor people could have a comfortable place to sleep and warm meals at the cheapest rate possible. We bought an old house, for which we paid yen 90, and fixed it up so that fifty men could be accommodated. We charged only ten *sen* for a bed and seven *sen* for a meal, which was about one-half the rate charged at the usual cheap lodging house in this part of Tokyo."

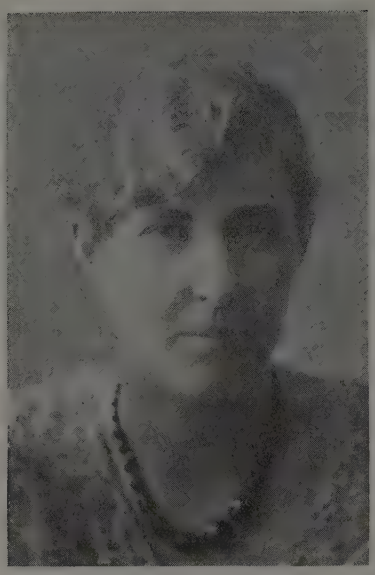
This work met such a welcome response that the husband gave up his position and spent his time in looking after the work and in seeking for employment for these poor people. After her husband's death, Mrs. Tatebe and her sons have continued the business. They enlarged their first building, then built another and still another. One thousand men can now be accommodated in four large buildings. One of the sons came in contact with Mr. Suzuka one day when both were strap-hanging on a crowded Asakusa street car. Mr. Suzuka's earnest invitation brought the mother and son to church. They were touched by the appeal of Christ's love for the poor and needy, and soon planned to bring this new life to the hundreds of men who lodged in their buildings. Mr. Suzuka was invited to preach regularly at these "Rodo Kan" or Labor Halls. Soon the mother became an earnest Christian, with a new motive for loving service in her heart.

Mrs. Tatebe

Mrs. Tatebe is active in every good work of the East Tokyo Institute church. Her path, however, has not been an easy one. Her work, as well as that of the Institute, has often met with severe opposition from the forces of evil which are so strong in that neighborhood. But "faith is the victory."

Adventures in Cooperation

By C. M. YOCUM*



Jessie M. Trout

ANOTHER step in advance in cooperative missionary work has just been taken by the foreign department of the United Christian Missionary Society in that it is making available the services of Miss Jessie Trout as a co-worker of Dr. Toyohiko Kagawa in Japan and of Emory Ross as secretary of the American Congo Committee in New York City.

As this statement is being written a letter comes to us from Dr. Kagawa, a portion of which reads as follows: "I greatly appreciate the action of your board in sending a representative to be a member of our indigenous group of Christian workers. I feel that it is providential for our work that she (Miss Trout) come at this time while I and Mr. Ogawa, the secretary, who accompanies me to Australia and Miss Topping are absent. Her coming will be a great encouragement and help to my associates who will be carrying extra burdens during my absence. We all send our grateful best wishes."

Emory Ross

Miss Jessie Trout first went to Japan in 1921 and served in evangelistic work in Akita and in educational work in the Margaret K. Long School for Girls in Tokyo. By temperament and training she is ideally equipped for work among Japanese and we are certain her services with Dr. Kagawa will prove highly pleasing to him and profitable to the Kingdom of God in Japan. Since Dr. Kagawa works independently of any mission board and as a Japanese national, Miss Trout's going to such service is for us a new venture in missionary cooperation in that she will work not in a foreign mission which employs Japanese and directs their services but as a co-worker in a wholly indigenous movement and side by side with the Japanese.

Dr. William Axling who is one of Dr. Kagawa's closest friends and the author of his most popular biography has recently said: "Kagawa is almost unique among the religious leaders of the world in his combination of three great interests. He is a flaming evangelist with a passion for saving souls, a practical social reformer and labor leader of the first rank and a brilliant writer not only of religious tracts and books but also of best selling novels." Concerning the need for evangelistic work in Japan at the present time Dr. Kagawa himself has this to say, "Some say that the day for evangelism has passed. What foolishness! Has the need for evangelism passed when here in Japan a million souls are added to the population every year? Quite the contrary—there is an ever increasing need for flaming evangelism. Mass evangelism, personal evangelism, literary evangelism, tent evangelism and touring evangelism are all different phases of religious education for the masses." Miss Trout's specific duties will be worked out in conference with Dr. Kagawa after her arrival in Japan but they will be in some phase of occupational evangelism and education probably along the line recently suggested by Dr. Kagawa in an address made to missionaries in which he said, "We have two hundred thousand primary school teachers in thirty-three thousand primary schools. They are eager to learn something about Christian education and the Christian religion. Furthermore, they need a little warmth. The government school service is a cold place. Why not have a missionary to the primary school teachers?"

All who know Miss Trout will follow her with deepest interest and with a fervent prayer that her new adventure in an experimental field of international but undenominational missionary work will prove highly successful.

Emory Ross becomes executive secretary of the American Congo Committee which is another adventure in cooperative missions. The Disciples of Christ have made several outstanding contributions in this field of work, among them: S. Guy Inman, E. K. Higdon, Harry Fonger, Robert Hopkins and Jesse M. Bader. And since Mr. Ross has been connected with the Congo Protestant Council as part-time and full-time secretary since 1921, this venture is not entirely new. The position, how-

(*Continued on page* 46.)

*Secretary, Foreign Department, U. C. M. S.

Personalities

By FRA EDGARDUS

GOOD-BYE—not "Mr. Chipps"—but Mr. Harold E. Fey, who leaves the editorship of WORLD CALL. In this capacity he gave a good account of himself. Under his direction WORLD CALL lived fully up to its arresting name. He brought vision, global-mindedness and withal a certain sprightliness to its pages. He leaves the editor's uneasy chair for the uneasier rostrum of militant pacifism. In short, he becomes a proponent of the ideals of the Fellowship of Reconciliation. These are the lads who sign on the dotted line that they will never engage in war. These are the "conscientious objectors" who take the teachings of Jesus seriously, and whether we agree with them or not, we cannot but admire their courage. So, good-bye, Mr. Fey, good-bye; more strength to your hands and purposes. You made WORLD CALL a force for good.

Good morning, Dr. George Walker Buckner, Jr., new editor, who comes in as Mr. Fey goes out! Son of a preacher, brother of two preachers, himself a preacher with lofty ideals of his preaching vocation, reader of many books, and one of the friendliest of men—such is G. W. B., Jr. He does not believe that by this move he has left the pulpit, but rather that he has greatly widened his hearing, as he preaches through the pages of this journal and also as a peripatetic prophet of the better day as he journeys through the land and speaks from a hundred pulpits. Grand Rapids and Michigan will miss this man, who not only devoted himself to the ministry of the Central Church in that city but also had time and thought for every good cause that came a-knocking at his door.

Voices! How interesting are human voices, particularly of singers and speakers. I think of certain voices that our brotherhood knows so well or, more accurately in some instances, knew so well and favorably. There was the voice of Archibald McLean, not musical, but often strident and sometimes raucous, yet what pathos that voice was capable of; how it stabbed us wide-awake when we slumbered in complacence or indifference. No, the McLean voice was not mellifluous, but it was eloquent; and how many there are who remembering him are minded to exclaim,

H. L. Willett

"But O! for the touch of a vanish'd hand,
And the sound of a voice that is still."

. . . And the voice of C. M. Chilton! What melodious music, what organ tones in that rich, deep voice of the Sage of St. Joseph. . . . And the voice of Herbert L. Willett, resonant, smooth, beautiful, winsome, restful. . . . And the haunting memories of the velvety voice of Peter Ainslie, now hushed in the Great Silence.

C. M. Chilton

There are two Ernest Elliotts among the Disciples of Christ, one, Ernest W., is a faithful minister whose pastorates were fragrant with those qualities that soothe and heal and bless; once in the years gone by he and the writer of this page exchanged letters on the subject of the cardinal grosbeak, the male of which is the fanciest dresser of birdland, although the scarlet tanager of the same sex is a close rival for sartorial honors. This Ernest Elliott, a little broken in health and not now preaching regularly, still dreams the great old dreams and muses over the themes so dear to his heart—the great verities of the old faith and the beauty of sunrise and the time of "sunset and evening star." . . . The other Elliott is Ernest Eugene of Kansas City, with a wide acquaintance in our brotherhood, nearly always present at the national conventions, the author of two or three books, reporter, advertising specialist, one time transportation secretary for the Disciples, a breezy personage who loves to "fold his legs and talk it out." This Ernest, whose interest in brotherhood affairs is keen as ever, is now a merchant tailor and fluent in his description of textiles and styles. And how well he publicizes his new business by the clothes he wears! Only the other day I met him, spick and span, from his fawn colored spats to a good-looking piece of headgear, with a smart cravat, and a waistcoat with a touch of color that contrasted nicely with his dark coat.

Vachel Lindsay is gone, but the Disciples still have a recognized poet within their ranks—Thomas Curtis Clark. Son of the manse and connected with our journalism almost from the first, he has published three volumes of verse and edited five popular anthologies. Some of his poems have been widely copied. R. H. L., who conducts the famous "Line o'Type" column in the *Chicago Tribune,* looks upon Clark as one of his most prized contributors, and to "make" that column is glory enough for some writers. Poet Clark doesn't look like poets are supposed to look. When you meet him you see a quiet, soft-spoken, gracious gentleman, sans a Windsor necktie, sans long hair, sans a request for a small loan. Recall Eugene Field's "Mr. Billings of Louisville touched me for ten"? No, Billings wasn't a poet, but "he quoted Lanier by the yard." Man, what an approach!

Arranging a Marriage*

By MARY BREWSTER HOLLISTER

THE big road ran through Dang-seng, the busy market town, eight miles from the city, where the girls' school was located, and where, since the beginnings of mission work in that region, two good English women, sisters, had lived and worked. Since they had gone to England to retire from active service six months before, Dang-seng had been without any "foreign" worker, until Margaret Holton had been transferred from another diocese in China to fill the vacancy.

At Dang-seng the four men stopped in the little reception room at one side of the mission compound gatehouse for rest and a cup of tea. "We regret that we have not time to call upon the new Seo-go," explained Pastor Sang in answer to the pressing invitation of the gateman. "We are on our way to see the bishop." Whereupon all four looked their importance.

"But we really ought to see her beforehand, with our own eyes for, after all, we are going all the way to the capital city just on Matai's hot-hearted praises of her," whispered the headmaster.

"Hai! Look!" said Deng and pointed out of the window that faced the bungalow. On the rose-covered veranda stood a slim figure in white.

"It's time for the play hour," said the old gateman as he went out to the gate. "Listen to the noise those children make!"

As the gate opened a troup of black-eyed, pig-tailed Chinese babies tumbled in. Seeing the smiling face that awaited them they gave delighted squeals and rushed toward her. "Seo-go, Seo-go! Peace, peace!" they called and surrounded her, those first to reach her pulling at her skirt, patting her hands and hugging her knees.

She laughed at their jabber which she could not understand and they laughed too as they tried to make clear their childish meaning. Taking the littlest baby, she put him in one of the swings and started him going. There was a rush for other swings, slides, seesaw and sand pile.

"Those things are all new, aren't they?" asked the pastor. "I don't remember seeing them before."

"Indeed they are new!" beamed the old man with great pride. "The Seo-go had not been here seven days before she had a carpenter put up those things. All the children in town just swarm to the playground. And across the road in the chapel, Matai's mother is teaching their mothers to read.

"The Seo-go gets the babies started playing and then she goes in to her work while old Grandma Lau watches to see they don't get hurt or fight. After a while some of the oldest schoolgirls come out to tell them a story and teach them songs over there in the shade of the banyan.

"And then—" his eyes bulged with the biggest wonder of all, "they each get a bowl of goat's milk. Foreign goat's milk! We have some goats the Seo-go brought from Shanghai. Ai! we have many affairs going on since the Seo-go came!"

Pastor Sang rose in sudden remembrance of the miles still before them. "We must be on our way. We have tarried too long, but your talk is very interesting."

"Peace to you," the four guests bowed to their wrinkled old host.

"Peace. Slowly walk." The old gateman gave the customary Chinese parting admonition not to tire oneself, but they could scarcely wait to get into the street, that they might let forth their comments.

"Matai told us not half," said the headmaster.

"For my part, I do not think many foreign ladies are beautiful," Pastor Sang restrained himself with difficulty. "But I marked her smooth, dark hair, her skin white as camelias, except where her cheeks matched those pink roses, and I truly believe the Boh-seo would find her lovely to gaze upon."

"It would seem easy to love her, for you saw those infants adoring her," Deng was heard to remark.

"Perhaps it would not be necessary to beat her," chuckled the colporteur.

So with faith in the fittingness of the match strengthened, the matchmakers hied them on their pilgrimage. The next morning they presented themselves at the bishop's residence and proceeded to wait upon the bishop—while he finished his breakfast.

The waiting made them a bit nervous. Not that they were afraid of the bishop. He was a fatherly, kind-faced man who came often into their midst and who

*Continued from March WORLD CALL.

put his friendly hand on their shoulders when they needed a guiding hand. No, they were not afraid of the bishop. They were good friends of his. But they had never approached a bishop on matrimonial matters before. In this very impressive English drawing room they were suddenly and acutely conscious of the fact that their Boh-seo was, after all, a "Western country" man, and he might think them presumptuous. Somehow, back in their own little Chinese city where the Boh-seo seemed so much one of them, they had only thought that he was weak from sickness and very lonely. They looked at each other with unspoken misgivings.

There were sounds of the bishop approaching. Of one accord they braced themselves and then arose.

"Peace to you, dear friends. Are your honorable bodies well?" The white-bearded man welcomed them graciously. Low bows and greetings over, he invited them to be seated.

"And what may I do to help you, my honored guests? For I take it that a special errand brings you on so long a journey," he smiled all around.

Again the four pairs of Chinese eyes looked into one another's and found apprehensive doubts mirrored therein. Pastor Sang knew he must speak, and that without further delay.

"Hm-mm," he made a timid beginning, "the Boh-seo—the Boh-seo—"

"He is not worse?" The bishop started with concern.

"Ai, no, he is now up out of his bed," Pastor Sang gathered some measure of calm from the bishop's alarm. "But he is not strong, venerable bishop—"

"His cook does not give him nourishment fit for eating," broke in the loyal headmaster, feeling it his duty to uphold his pastor's efforts.

"It is not good for man to be alone, as God said of our ancestor, Adam," the colporteur announced as he would a text for one of his village exhortations.

"It would be most unfortunate that so good a man as our Boh-seo should have no grandsons," said Deng.

"To be brief, most beloved Bishop, our Boh-seo needs a lady to be princess of his household," the pastor solemnly concluded.

"Yes, I quite agree with you," said the bishop.

Thus reassured, they proceeded. Pastor Sang again took the lead. "Venerable Bishop, we know that you are to our loved Boh-seo as a father. Therefore, we come to petition that you arrange for him a marriage."

The headmaster, fearful lest the bishop would mention another candidate first, rushed their own nominee in without preliminaries. "It is the new Seo-go. The Venerable Bishop having sent her to Dang-seng himself, knows how amiable and good is this young lady. She it is whom we would have the bishop betroth to our Boh-seo."

"For these two fine people to be betrothed would make me most happy." The bishop smiled at them, his eyes twinkling under his white bushy eyebrows. "But I cannot plan for them."

Dismayed disappointment flashed from one Chinese face to another. If the bishop, greatest of men, could not plan for the Boh-seo, who could? "Who indeed?" they mutely questioned. But the bishop continued and hope flickered up again.

"That is something they can arrange only for themselves." The bishop's eyes danced in a way one would least expect of a bishop. In fact one might suspect he was himself aiding and abetting this matrimonial project. "You might ask the young people themselves."

Why—how simple! They really need not have made all this long journey. But then, unless the bishop had told them they would not have known it was the correct thing to do. Since that was the bishop's own plan, there was no doubt as to the propriety of asking even such an embarrassing question of the Boh-seo and the Seo-go themselves.

"We are grateful, beloved bishop, for your wise words." The delegation bowed deeply to him.

The headmaster made a frantic signal to Pastor Sang, but awakened no intelligent response in that good brother's face. So he had to make the remark himself. It evidently was a delicate subject. He cleared his throat.

"Hm-mm, Venerable Bishop, our Boh-seo has not much money. He gives it all away. Hm-mm—will he have to pay—hm-mm—much betrothal gold?"

Pastor Sang then remembered his

omission of a certain parting injunction from the faithful, that they guard the financial interests of the Boh-seo. "Truly, the Seo-go is worth thousands of gold, but—"

At this the bishop laughed outright. "That's all right. No matter how valuable a lady an Englishman may win, there is no talk of money. He gives her a most precious thing, his love and honor."

The delegation was distinctly relieved. Really, "Western-country" ways were much simpler than Chinese matrimonial bickerings. They departed from the bishop's presence and the provincial capital with great satisfaction.

The next night the faithful again gathered in the little room back of the street chapel. The bishop's words were reported to those assembled. Now there remained only the business of broaching the subject to the Seo-go at Dang-seng and the Boh-seo. This they decided was not something to be staged by a delegation. It could best be managed by personal work. The subject should be brought up with an air of the casual about it, so that it would not embarrass overmuch.

Who could better approach the Boh-seo than Matai, his ardent assistant? Then Matai's mother, living in the very house with the Seo-go, was the obvious one to win her confidence concerning a question that would naturally reduce a maiden to blushing confusion.

"They say," said the headmaster, "that in Western countries it is the woman who has all the deciding about this matter. So the Seo-go should be first approached."

But Matai, too, had information along that line. He would not have his loved Boh-seo thus ignored. "Boh-seo once told me that even in England or America a woman cannot marry a man unless he is willing."

The pastor came into the breach with a compromise. "Thus we will plan it. Matai and his mother can fix upon the same hour to manage this affair, Matai with the Boh-seo here, and his mother with the Seo-go at Dang-seng. That will be fair and slighting neither."

The result was that Matai took another trip to Dang-seng and had a whispered conference with his mother. He departed with a final reminder, "Tonight after evening rice. And don't forget to send me a letter in the morning."

As it chanced, that momentous night was a moonlight one made for youth and mating. It was altogether too diverting, too memory-provoking a night for the Rt. Rev. Philip Leybourn and his next Sunday's sermon. He was having difficulty applying himself, having so difficult a time in fact, that his auburn hair was quite too rumpled to permit him to look right reverend. The light from the green-shaded student lamp made his thin finely chiseled face seem only that of a much tried boy whose sums refused obstinately to come out right.

With a purposeful lunge of his elbows, he started writing. This really was a bit better. That sermon was getting under way at last. An outline began to sprawl over the white page.

There was a knock on the study door. He frowned and called "Come." Matai entered the room. Matai did not usually expect to be entertained, for he often came to study his English where he could ask for help when needed. So Leybourn went on with his writing after a hearty "Good evening, Matai."

The Chinese lad sat down in his customary seat by the table he used during his office hours. He picked up his English book. It was his ambition to go on to the university and so his every spare moment was spent adding to the limited English he had acquired in middle school.

But Matai did not add much to his knowledge of English that night as he idly turned the pages. This was having quite an air of the casual about it, he congratulated himself. He had already made up his mind that the matrimonial subject should be broached in English. It would not sound so bald and obvious as in his own "plain speech." At least he himself had never found the English language at all obvious.

"I will ask him when I finish this page," said he to himself, and conscientiously conned from *English Learned by Use*, "Con-ver-sa-chun. When you firs' saw a for-ig-nur in for-ig-en cloth-z did he not look qu-eer to you—"

"Mis-tah Laybone," he began and waited for response.

"Yes," came absently from the depths of belated absorption in his sermon.

"You like have marry one wife?"

Leybourn looked up and grinned a half-exasperated but wholly heart-warming grin. As Matai had said, the Boh-seo laughed quickly. A shadow that was not all smile flashed across his face before he gave his laughing answer.

"Yes, Matai, if a very nice lady would have me."

So far, so good. It would not do to rush it through all at once. Matai turned to his English book once more. He would read another page. And he proceeded to do so before venture number two.

"Miss Holton, she very nice lady?"

"Yes," came again absently from the depths of an absorption that had nothing to do with his sermon this time. For Matai had broken the wall Philip Leybourn had built about himself, and memories that matched the night flooded through the breach, memories of one who had been a "very nice lady." He was an ass, he told himself, to let his thoughts wander, but remembrance of the sweetness, the wholly desirableness of her stabbed into throbbing pain all the ache of wanting that somehow six years of silence and absence would not dull.

(*Continued on page* 45.)

Harold Gray and His Social Experiment*

By WELTHY HONSINGER FISHER

IN THE midst of a chaotic world, in which war clouds threaten on the horizon and economic upheaval menaces the social order, a small group of twelve families is successfully carrying out an experiment in cooperative living under the leadership of a young idealist who believes steadfastly in his ideals despite the fact that an ignorant society has made him suffer the ignominies of prison for them.

Located in the heart of the peaceful farming country of southeastern Michigan, barely fifty miles from the busy metropolis of Detroit where masses of people struggle vainly for a meager living in sordid surroundings, Harold Gray's Saline Valley Farms project is gradually making its value felt in spite of the fact that its founder has discouraged all publicity concerning it.

In two short years Mr. Gray has built up a semi-industrialized agricultural community on a five-hundred-acre farm which is providing a living for its people on a profit-sharing basis. At the same time these people are given an opportunity for the clean, healthy enjoyment of life which a sense of security and pleasant, congenial surroundings bring.

THE whole enterprise is an expression of the life and character and dreams of a man, just thirty-nine years of age, who defied the criticism of his fellow-men during the World War, serving his term in prison as a conscientious objector. This man has sounded the bitter depths. He has known what it is to sit in a lonely cell through the trying days of a court-martial, finally to hear the judge advocate ask for the death penalty. Then he had to go on living with the prospect of twenty-five years—probably the best years of a man's life—in prison. And at last he was forced to go forth into the world with a dishonorable discharge from the army and a prison record, a background of tragedy against which few men could construct a worth-while life.

But instead of admitting defeat at the hands of a society he understood and loved but could not condone, he "let his reach exceed his grasp" in an effort to do his part toward making the world a better place for at least a few of his fellow-men. The Saline Valley Farms testify to his success, although Mr. Gray maintains that a mere two years of trial cannot prove the value of what he has done.

To understand what has been accomplished in this twentieth-century Utopia, one must know and understand its founder, the hero of *Character Bad,* recently published by Harper's. . . . .

Matriculating at Harvard in 1914, shortly after the outbreak of the World War, Harold Gray was soon fired with a determination to do his bit in his own way in a war-torn world. As he was completing his sophomore year, he was asked by Ned Carter, director of Young Men's Christian Association work in India, to go out to India for work among the officers on troop ships. This did not attract him, however, as he saw other work for himself. Leaving his college career unfinished, he volunteered for duty under Robert Ewing, director of the German prison camp in England.

During the sixteen months he worked there, he labored with conflicting emotions, his whole attitude toward war crystallizing into a definite stand for non-violence.

He left England to return home, and on the voyage back across the Atlantic, the last doubt as to the validity of his principles was swept away. On shipboard he offered to nurse a young American who had joined a London regiment and been wounded several times during action in France. His last injury had left him paralyzed below his waist.

His life ruined, his mind and body warped and crippled by the brutality of war, this young soldier recounted to Harold Gray the details of the horror going on in France. It had been his duty to lead out a squad of men equipped with clubs studded with steel knobs after each charge to beat out the brains of the enemy's wounded, a "safety measure" employed by Allies and Germans alike to prevent attacks from the rear by men feigning death.

As young Gray shuddered at the grim and gory recital, the half-paralyzed soldier responded, "Of course you get spattered with blood and brains, but you soon get used to it."

THIS brought Gray's hatred of the evils of war to the point of unalterable conviction. He arrived in a United States swept by war hysteria and propaganda determined to bear the scorn of his compatriots, the misunderstanding of his friends, and the shame of prison rather than take part in something he could not justify in his own mind. When he was drafted by his government, he claimed exemption on the grounds of conscientious objection.

To quote from the statement which he affixed to the questionnaire sent to the government in explanation of his action: "Out of loyalty to Jesus Christ, I feel that I must decline all forms of service in any system or organization whose avowed purpose is the taking of life and the violating of the sacredness of human personality." Later he wrote from his prison cell: "I

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*See "Threshold Page."

simply cannot surrender my self-respect by living a lie, living as though I believe in war and conscription when I do not. The last thing I want to do is to oppose my government, and I am not here to protest against the policy which they have adopted in dealing with Germany, but only because they have ordered me to take part in something I do not and cannot believe in."

These brief statements of his sent him without mercy to the guardhouse, then on to Fort Leavenworth, and finally to Alcatraz, Calif. A sentence of life imprisonment was pronounced, was later commuted to twenty-five years in prison at hard labor, and so written on the records when the great iron doors of Leavenworth closed on this delicately trained young man who bore, until he was "dishonorably" discharged from the army, the number 15175.

On one gray day, September 5, 1919, Alcatraz dismissed dishonorably from the military service of the United States, "Harold S. Gray, Private 1st Battalion, 'Conscientious Objector,' National Army," and under "Remarks" was written the single comment, "Character bad." But out from these experiences went a young man of perfect physique, of deepened spiritual experience, with a true religion and a consciousness of reality. He went back to Harvard almost immediately, finished his work for his A.B. degree and later earned his M.A.

During the months spent among the German prisoners in England and his confinement in the prison cells of the United States, Gray had much time for meditation and for dreaming those dreams of idealism which were never for himself, but always for others. Once his education was completed, he set out on his first step toward their fulfillment, going to China as instructor in economics at the Central China University in Wuchang. While walking over the fields of Saline Valley with him recently, I was interested to learn that during college days his dream had been to work out this experiment in economic security and social farming in China; that several Chinese, mutual friends of ours, were greatly interested in the scheme and would have joined him in trying to work it out had not the series of revolutions made the steady growth of such an experiment precarious. So once again he turned his footsteps back to America.

UPON his return to the United States, he worked for three years in one of the Detroit banks in which his family had interests, not because he wished to become a banker, but simply in order to give himself more business training. Then two years ago he took the next step toward the practical fulfillment of his dreams. He bought five hundred acres of valuable farm land, brought together twelve sympathetic families to share his work and his achievement, and started the Saline Valley Farms. That he believes in his project is shown by the fact that he has already invested $160,000 in it.

Planning to raise the standards of agricultural life by combining farming and industry and by selling directly to the consumer, Gray located his experiment near enough to Detroit to use that city as a distributing center for his products. One of his aims is to employ as many people as possible in marketing, so at the present time he has more than a score of high school boys working as his agents in cities within a fifty-mile radius of the Farms. Many of them will be enabled to stay in school and eventually go to college through their earnings as his assistants.

My life for the past four years has been lived in a university town where science is spelled with capital letters and the scientific attitude has become almost a religion. "The human element," declared a learned scientist to me recently, "must be eliminated as much as possible and then we shall be able to have perfect and dependable instruments."

But Harold Gray is human and has a deep, understanding knowledge of human values. He deliberately established his community near enough to Ann Arbor, the seat of the University of Michigan, so that all of its children (there are at present nineteen at the Farms) could have the advantages of a cultural center, with its music, its lectures on diversified subjects, and the specialized instruction offered by the university through its undergraduate and graduate professional and technical schools.

Then, too, Gray did not think only of utility in realizing his dream. When I visited the Farms recently, he took me to the end of a field where we looked down thirty feet over a crag to a shining river lined with trees. Beyond was a peaceful field where cows were contentedly grazing. It was a picture worthy of Corot.

He explained to me that he had chosen these particular acres first, because the land was tillable and all good soil; and second, because it met his demands for some element of beauty. I was surprised to learn that the planning and constructing of the houses, barns, canneries, silos and other buildings, which form a truly artistic unit, had been done under his direction. Then I read in *Character Bad* that he had studied architecture intensively during many of his hours in prison.

Everywhere are evidences of his great care and foresight in laying out the Farms. The houses, twelve of them in all, are built among the trees opposite the barns and canneries. Each has a living room with a fireplace, a convenient little kitchen equipped with an oil stove or a gas range supplied with gas from metal tanks, sanitary bathrooms, electricity and running water. All are large enough for any normal American family, yet small enough so that there is not too much work for the housewife who must rely on her own

hands for all the services of the household. The most ultra-critical woman can find little about which to complain.

One of the significant features of the experiment is the type of personalities being drawn into it. Of the thirty-five people employed at the Farms, ten are college graduates, many of whom have had valuable experience in their fields. Harold Vaughn, a graduate of Michigan State College at East Lansing and formerly county agricultural agent in two Michigan counties, is farm manager. His wife, who received her training at Denison College, is in charge of the canneries.

THE dairyman, Mr. Smalley, is a New England Yankee, a graduate of the University of Vermont with farm experience. He has an interesting background, for he, with his wife and seven children, had seven years of missionary experience in the African Congo, where he tried out several dairying experiments. Mr. Smalley has gathered together a herd of thirty thoroughbred Guernseys, and the butter and milk from the farms is already much in demand in the vicinity.

Mr. Hagen, in charge of the poultry department, is an expert in his line, having made his part of the work self-supporting. Last year he raised 20,000 chicks—all of them Plymouth Rocks—and several of the hens have records of 225 eggs for the year. Thousands are pedigreed, with little bands on their wings for identification.

The buildings are in charge of Daniel Mills, also a graduate of Michigan State College, while Mrs. Mills is bookkeeper for the whole institution, keeping careful and accurate records for all the departments.

An interesting side light in Harold Gray's character appeared when I asked him what kind of a contract he made with these families. He replied: "No contract whatever. I never wish anyone to stay with me in this enterprise who is not as eager as I am myself for the ideal." He told me that he is looking for more families with similar interests and similar ideals. . . .

There is a garden plot for each family where parents and children may grow the vegetables they prefer. On Saturday afternoons when the men are not working they may cut wood, distribute some of the farm products, or may take vegetables left over at the canneries or discarded because of some slight imperfection to pack for their own use. They receive much in addition to the stipulated small income of $60 a month, and none complain at the small wage. On the contrary, all of them assert they are well cared for and that their children are deprived of no opportunities.

Harold Gray is searching for every industry which will keep his co-workers busy during the entire year. When the farm is idle, the meat packers will be busy. The tool shop is a place where a great variety of carpentry work can be done, and a fine woodworking industry will be developed here so that skilled artisans may do a great deal of fine work for the surrounding country. Also, a large general store will soon be established where products of the Farms will be retailed directly to buyers.

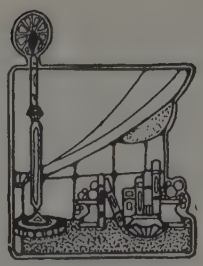
The canneries form a unique department. Mrs. Vaughn appears to be thrifty, efficient and imaginative in her supervision of this work, her experience in social welfare and relief work proving a powerful asset to the experiment. According to plans which have been worked out, 50,000 cans of food will be produced during a season.

I lunched with the Vaughns and Harold Gray one noon and had the novel experience of walking through the canneries to select our menu from the shelves. For one course we had canned lamb chops which proved very delicious. There was an amazing variety of canned goods on hand. In addition to the vegetables, which are put up as soon as they are brought in fresh from the fields, I noticed chicken soup, chicken fat for the Jews, chicken giblets, pork chops, grape juice, beef steak, roast beef, beef hamburger, maple syrup and honey.

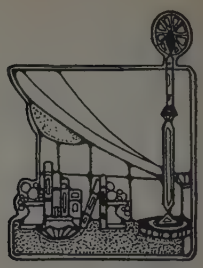
WHEN I asked Harold Gray what he hoped to achieve in the future with his institution, for an institution it is, he summed up his goal in a few words. It is his aim, he said, to give all those connected with the enterprise a greater sense of economic security, to combine agriculture and industry to attain this security, and eventually to expand, making the project permanent for the future through a system of democratic ownership and control. . . .

He is fulfilling a very definite and crying need in this complex modern civilization. Psychology teaches that all human beings crave security at the same time that they seek new experiences, and that they must have recognition of their work as well as the responsive interest of those about them. The Saline Valley Farms offer all these to the people who are a part of the experiment. Harold Gray's ideal is being caught not only by his immediate associates, but also by many from outside who long to leave the rush and distress of urban life for the more natural duties and existence of the country.

One must take Harold Gray and his community farm seriously. He is a wealthy man who is using his money for the realization of an unselfish ambition which he has already shown to be entirely feasible. The thinking man and woman must see that the world would be a much better place if there were more of these peaceful spots where people can have lives untrammeled by financial worries and replete with a balanced proportion of work and play.



Book Chat



The Mind of Christ

By C. E. LEMMON

WHEN one considers the present-day interest in psychology and the emphasis upon experience it is surprising that there has not been more probing into the thought life of Jesus. We are asked to "have this mind in you which was also in Jesus Christ" and yet we do singularly little searching into the real mind of Jesus. It has seemed to the writer that it would be interesting to take the incidents in the life of Jesus and consider, even if it were speculative, the effect of these upon his own mind. A series on the experiences of Jesus would make a good book of sermons.

Walter E. Bundy of DePauw University made the first direct attempt at this inspection of the mind of our Lord in his *The Religion of Jesus* published in 1928. It is still the best book of its kind, discussing as it does the religious genius and consciousness of Jesus. A year later Dr. Bundy issued a second work called *The Recovery of Jesus* containing a most interesting chapter on "The Personal Problems of Jesus." At the same time Shirley Jackson Case issued his much discussed book, *Jesus, A New Biography,* with two important chapters, one on the religion Jesus lived and another on the religion Jesus taught. The celebrated Jewish writer, Dr. Joseph Klausner, in his *Jesus of Nazareth* has much material of a psychological nature. As a whole the books on Jesus are either strictly historical inquiries into the social background or highly imaginative writings such as that of Papini in his *Life of Christ.* These artistic books bear about as much relationship to the mind of Christ as the classic paintings do to the actual person of Christ.

IT REMAINS for Dr. Stanley Brown-Sherman and Harold Adye Prichard to move directly to this thesis in the recently published work *What Did Jesus Think?* with a sub-title "Studies in the Mind of Christ." It is the purpose of the authors to get behind the incidents as portrayed in the New Testament and the general concepts of the Gospels into the mental attitude of Jesus. They have given much attention to his boyhood experience in the temple, to his general social and home background, to secure the natural environment of his youth. The baptism and temptation are both considered from the point of view of his own experience, a fruitful study indeed. The major concepts such as the Kingdom of God and the Son of Man are explored to see what they reveal of Jesus' thought. The experience of Jesus with God, with the idea of suffering culminating in the cross, and the life after the crucifixion is considered. While there is much conjecture in these pages, and the emphasis is not always what the reader would desire, the matter is so fully and simply presented as to make it richly rewarding.

AT THIS season of the year many ministers are working up sermons for the pre-Easter services and the publishers are aware of the need of preparing suggestive material. Cokesbury Press has two good volumes of sermons just off the press. One is *Victories of the Cross* by Walter Albert Stanbury. These sermons are on related subjects and texts such as "The Necessity of the Cross," "Steps to the Cross," "The Magnetism of the Cross," etc. I am particularly interested in the sermon on "Our Lord's Way of Meeting Trouble." Here the preacher introduces the thought by a fine picture of a world without trouble. I can imagine a congregation tense before such a beautiful vision and then the questioning doubt of the preacher, the analysis of the meaning and constancy of trouble, the probing into the method of Jesus in meeting and conquering trouble, with illustrations and allusions that are helpful and inspiring. It is a significant sermon and there are many such in the book.

The other Cokesbury book is *Christ Speaks from Calvary* by Edward Jeffries Rees, made up principally of seven sermons on the seven last words of Jesus. These sermons are unusually stimulating. They also contain much good illustrative material. A certain minister of my acquaintance celebrated Passion Week by preaching a series of seven sermons on the last words of Jesus and had the assistance of his chorus choir who had learned Du Bois' cantata, *The Seven Last Words,* singing the appropriate section each evening as a special number. For such an undertaking this book would prove helpful.

The thirtieth volume of Harper's Monthly Pulpit is just out bearing the title *The Inevitable Christ* by Carl H. Elmore. These sermons in intellectual and literary qualities are very superior, continuing the invariable high rank of the Harper series.

(*Continued on page* 44.)

Educational Unification and the Board of Temperance and Social Welfare

By JAMES A. CRAIN*

THE inclusion of the work of the Board of Temperance and Social Welfare in any comprehensive plan of unification of the educational functions of the Disciples of Christ is made imperative by two major considerations. The first is the fact that the Board of Temperance and Social Welfare has throughout its history functioned both in the field of social education and in the field of social action. The second consideration is the expanding character of Christian education and the fact that agencies working in the educational field can no longer ignore the social implications of the Christian gospel.

The Board of Temperance and Social Welfare was formed in 1919 by the merging of the American Temperance Board and the Commission on Social Service, when it became apparent that neither of these two agencies was to be included in the unification plans that resulted in the formation of the United Christian Missionary Society. The American Temperance Board under the leadership of Dr. Homer J. Hall, L. E. Sellers and Milo J. Smith had for years represented the Disciples of Christ in the field of temperance education and temperance action. The Social Service Commission under the secretaryship of Alva W. Taylor was beginning to make our people conscious that Christianity has some obligations to the social order. When the two organizations were merged to form the Board of Temperance and Social Welfare, both Milo J. Smith, secretary of the American Temperance Board, and Alva W. Taylor, of the Social Service Commission, were brought into the new organization as full-time secretaries. The new board at once became active. The campaign for ratification of the Eighteenth Amendment was in full swing and the energies of the board were directed toward its successful culmination. The Interchurch World Movement was getting under way and Alva W. Taylor was loaned to that organization to make the investigations that resulted in the Interchurch Steel Report. In fact, that entire document, which created consternation in industrial circles, was almost wholly his work. In both the field of temperance and the wider field of social service the work of the board was carried on in fields that were highly controversial, both in its educational aspects and activities. The inclusion of either its educational or its activity functions within the larger machinery of the brotherhood was certain to entail embarrassment and loss of financial support to the interests represented in those organizations. Consequently the Board of Temperance and Social Welfare remained a separate organization, reporting to the International Convention, discharging its responsibilities as best it could, winning friends where it could and doing its educational work and its work in the field of social action to the best of its ability, but without access to the major channels of communication with the churches such as those enjoyed by missions, religious education, women's work and benevolence.

Within the past ten years an awakening conscience on the part of the church has driven us to a restudy of the message and ministry of Jesus. The emphasis has shifted from a gospel which saved the individual *from* the social order to a gospel that saves the individual *in* the social order. Christianity is not snatching brands from the burning, but putting out the fire and building a new and better structure. The Christian religion now seeks to create new individuals who will build a new world fit to be called the Kingdom of God.

This has imposed a new task upon Christian education. The Bible is still within the focus of religion, but we have discovered that the child or the person whom we have been teaching is also within that focus and that the facts relating to Abraham or Moses have little value unless they supply principles by which he can guide his own life in the social order of which he is a part and secure something of the same spiritual result that Abraham or Moses got from those principles in their own day. This brings the social order into the focus. So modern Christian education must emphasize all three—the Bible, the individual and the social order. Immediately the educational agencies of the brotherhood begin to encroach upon the field of the Board of Temperance and Social Welfare. Faced with this situation there were three alternatives. First, that religious education and missionary education should keep out of the field of social education. This was obviously impossible unless these two important branches of Christian education were willing to stultify themselves. Second, that the Board of Temperance and Social Welfare surrender its mandate in the field of social education and confine itself wholly to the field of social action. This was unsatisfactory to all concerned for the reason that the line between social education and social action is an indefinite one and under such a plan there is bound to be overlapping, duplication and friction. For instance, is a communication to a pastor about a pending piece of liquor legislation social education or social action? Is a study course on world peace that culminates in a decision to sup-

*Secretary, Board of Temperance and Social Welfare.

port the World Court, the Kellogg Pact and to oppose naval armaments, social education or social action? Besides, the Board of Temperance and Social Welfare was unwilling to surrender this educational function which has been a growing feature of its work. The third alternative seemed logical to all concerned. It resulted in a decision to transfer the functions of the Board of Temperance and Social Welfare to a reconstituted society of missions and education, in which education is to be coordinate with missions and in which temperance and social welfare is to be a department coordinate with religious education, missionary education, women's missionary organizations and higher education. This makes a place for the social emphasis within the educational set-up of the brotherhood and opens to it channels which it has never before possessed. At the same time it gives to the educational set-up the impetus of a going concern in the field of social education and social action.

Question has been raised in some quarters regarding the safeguards provided for the prophetic function of social action in such a unification. Some fear has been expressed that the new arrangement will result in an increased emphasis on social education and a corresponding loss in the field of prophetic utterance. No single feature of the entire program of educational coordination received as much consideration as did this very question. When the report of the Commission on Educational Relationships was presented to the Board of Temperance and Social Welfare it was approved with a statement of reservation calling attention to the fact that much of our work is in the field of social action and that no plan of educational unification could be acceptable which did not protect that function of prophetic utterance which has been the peculiar characteristic of this board through the years. Some members of our board felt that the surrender of our functions to a reconstituted society of missions and education would involve either the suppression of prophetic utterance or embarrassment to the missionary cause. The matter was given the most serious consideration by all boards and individuals concerned, both in informal discussions and in the more formal sessions of boards and committees. The implications of our inclusion in all their phases were thoroughly considered. All concerned were urged to vote in the negative if they had any question about giving this work the utmost liberty. The actions of all boards concerned and of the International Convention, both at Pittsburgh and at Des Moines, were taken in the light of these understandings. A happy outcome of the discussions is the discovery that representatives of other brotherhood interests are as deeply concerned over the Christianization of the social order as we are. In the expanded functions of Christian education the place of social education will undoubtedly be larger and more important than ever before, but that does not mean that social action and prophetic utterance will have a smaller place.

On a Shopping Tour in Nanking Road

A missionary's wife goes shopping in Shanghai and reports four interesting interviews with Chinese sales clerks

By HELEN DAVIES

SHANGHAI is a place of unfailing interest. Recently I have again been impressed with the spread of Christianity in this metropolis.

One day I was shopping in Sincere's big department store in Nanking Road. The boy waiting on me said, "Are you a *jiao-huei shang tih ren?*" (a church person). I smiled and said, "Yes, are you?" He said, "Yes, and this store is owned by Christians." I asked him where he learned English and he said: "Oh, this store has a night school. They teach us English and business methods, and *dzan-chen* (approve) Christianity."

A few days later I was in a shoe shop. The young man there was so gentle and kind. I said to him, "Where did you learn English?" He replied, "I go to the Moore Memorial night school." I said, "Oh, I know that church well. We went there last Sunday. Are you a Christian?" He said he was. Then we had a nice little talk together, and I left him beaming, and I know my face was also beaming.

Later on, in a leather-goods shop the clerk said, "Are you a Christian?" I said, "Yes, I am. Are you?" He answered, "Yes, I studied in a mission school, and I am a Christian." So we had a nice long talk, and an older man in the store joined in.

Believe it or not, once again in a tailor shop, as I was pricing suits the head man quoted a price and added, "For Christians we deduct 10 per cent." I asked him, "Are you a Christian?" When he said he was, I burst out, "Well, praise the Lord, I am so glad."

Never before had such a succession of events happened to me, and I went out from that place humbled and rejoicing. What impressed me most was to discover that in four separate business places in Shanghai, Chinese business men were not ashamed to admit that they were Christians.—*Missions.*

Right Through the Depression

By W. R. WARREN*

HERE is a record of grace and fidelity right through the depression. Fair consideration of these extraordinary facts will give the reader a heartening appreciation of the Church of Christ.

Just as the campaign for the Pension Fund was launched we ran into the depression. In spite of its chill the required number of ministers and churches enrolled to pay their dues in the Pension Plan beginning January 1, 1931. This must be remembered as fact number one in the brotherhood's record of faith: Faith in the fairness and soundness of the plan, faith in continued cooperation of other ministers and churches, faith in the trustees chosen to administer the fund, faith in God and the progress of his kingdom.

The record of these four depression years has abundantly justified this faith at every point. Every one of the 420 claims that have arisen—54 death benefits, 36 disability, 74 widows', 43 minor children's and 213 age retirement pensions—have been paid immediately and in full. At the same time, out of the dues paid and the interest their investment has earned, $912,000 of reserves have been accumulated for the payment of future pensions—over $80,000 more than is necessary, according to the actuary's calculations. Now other ministers and churches, impressed both by this marvelous financial record, and by this demonstration of true Christian fellowship, are enrolling daily to pay their 2½ and 8 per cent dues.

THE operation of the Pension Plan is constantly being seen more clearly as a matter of group fellowship. The minister who pays his 2½ per cent is not merely protecting himself and his wife and children. When he hears of a fellow-minister suddenly taken from his church and his family in an automobile accident, he has the satisfaction of realizing that he has helped to provide for them. The same is true of the church's 8 per cent. It helps to protect all other ministers who are in the Pension Plan, as well as its own preacher.

In such payment of dues, of course, there is an element of self-interest, but this is totally absent from the rest of the record, the contributions toward the gift portion of the age pensions and Ministerial Relief. In spite of the depression 900 churches made partial or complete canvasses for their quotas of the eight-million-dollar fund in three-year pledges. Of course the continuance and growth of the conditions that prevented other pledges have delayed the payment of many of those that were made. But nothing could stifle our people's grateful appreciation of their older ministers. In these and other congregations, individuals, adult classes and ladies' aid societies brought their gifts of gratitude to our aged ministers and missionaries and their equally devoted wives and the churches made offerings through their budgets. Right in the teeth of unemployment, financial losses and unsold products of farm and factory. Before the end of 1931, the number of churches grew to 1,223.

NO ONE in the United States or Canada needs to be told how every church in the brotherhood was compelled that year to reduce its general offerings as well as its local expenditures. Nor does anyone need to be reminded how hard it is to introduce new items into a budget when the old items are being cut out or curtailed. Yet heart and conscience accomplished this miracle. To be sure some of the amounts were small. One was only 25 cents, another 60 cents. Here again brotherhood fellowship came into play. If only the one had been giving it would scarcely have been worth while. But they knew that others were giving dollars, tens, hundreds, and even thousands.

In 1932 the depression not only continued but grew worse. Where wages and salaries and other incomes had been reduced before in numerous instances they were now stopped entirely. Banks were closed and fortunes wiped out. The Pension Fund's campaign organization had been disbanded. The collection of pledges and the securing of additional gifts were left to the local churches. Even so, 1,135 churches were represented by gifts before the year's end, only 88 fewer than had given in 1931.

In 1933 the depression was still with us and cutting ever deeper into the living of those who had anything left either of property or of income. Yet a wonderful increase was made in the number of churches contributing to our aged ministers, from 1,135 to 1,604, a gain of 469 or over 41 per cent.

The fourth year of the Pension Plan's operation, and of the depression's depredation—did the churches at last begin to fail the men and women who had spent their lives in their service? On the contrary, the number contributing increased from 1,604 to 2,001, a gain of 397 or practically 25 per cent.

The eloquence and the encouragement of these facts and figures are found not merely in the triumph of heart and conscience over adversity, but also in their indication that Christ's people appreciate the preaching of Christ's gospel. They show progress toward the day when preacher and people alike will consider the ministry the greatest work in the world—demanding the utmost sacrifice on the minister's part, and the utmost fidelity on the church's part.

*Vice-president Pension Fund.

A Bird's-Eye View

Ready for a ball game

Why Do Nations Fight?

TRIBAL wars have ceased, but many a battle is still fought to determine who is the abler leader. Sometimes, this works out automatically; but other times it is fought for. One afternoon the girls in the Yakima Indian Mission went for a hike to the wooded lot on the Mission ground. The purpose was to decide which one should rule the group and the position was won by the one who could wrestle the better.

This year a natural leader found opposition in a new girl, advanced in school and talented in all domestic lines. They were both fine Christian girls. Many battles of words took place and I feared a pitched battle. We got together, but I sat between them as we presented what each had to offer the other for an enriched life and untold value of combined talent to the other girls of our group. With tears streaming they made up. One girl suggested they ask God to help them to be real friends and be a blessing to others. So with hands clasped the Christ was taken into the new friendship. Their detail work meant doing kitchen dishes together, but all was peaceful.

Days afterward one asked, "Why do nations fight?" "For the same reason that you girls quarreled," the missionary answered. "Then, why can't they settle it like we did?"

Cherished moments of heart-to-heart talks with teen-age girls is one of the greatest privileges of the missionary.

MRS. DALLAS RICE.

White Swan, Washington.

A Lively Lot

SH—we have to be still so the little children can sleep and then we can go riding," Fujiko cautions Kazuo as he becomes excited over the picture book given him to help him keep quiet. The little children are left in the care of a friend while the eight kindergarten-age boys and girls go with the teacher to sing for a missionary group in a small community church. It is a jolly trip, singing all the way. We arrived there before the meeting so the children quickly spread all over the little church, becoming acquainted with every nook and corner, finally coming to the teacher begging for stories about the "Jesus" pictures hanging at intervals around the walls. Questions come in breath-taking rapidity —"Is Jesus a lady?—looks like a lady's dress!" At the explanation that the lovely purple robe is like a kimono or haori they are content. Masqko eagerly asks—"What is that [the platform], does somebody dance up there?" I remember that in the Buddist Temple where she goes to "Sunday school" they sometimes remove the Buddha and have dances, so I explain that a man who knows Jesus stories tells them up there, a man just like our pastor, Unoura San. Kazuo then speaks up very earnestly, "My mother knows Jesus stories, she likes Jesus, too."

Getting herself ready for an outing

And then very anxiously (looking at the picture of the Lost Sheep), "Won't he fall, how can he reach the little lamb?" After that story has been told they want to know about the Last Supper. "Is it a party?" "Lots of people"—and then out of the heart with sad eyes—"Jesus is dead, my mother said so." So with eagerness the teacher hastens to bring back joy into those perplexed eyes with the assurance that "but he woke up again and he is living." This is readily accepted and so literally that later on one finds out that Kazuo was disappointed because he didn't see the Jesus of the pictures come walking right into that little church! This necessitated a conversation explaining how Jesus lives inside people to help them.

POLLY DYE.

Los Angeles, California.

Students Evaluate Jarvis

IT is interesting to interview Jarvis-ites after they have spent some time profitably at Jarvis. A person having been exposed to a similar atmosphere can appreciate and receive a "thrill" from the story.

I interviewed several of my fellow-classmates concerning the important thing or things Jarvis had done for them.

A young man who had been helped to a large extent religiously told his story:

"Jarvis has helped me in many ways, but I think it has helped me more from a religious angle. It has given me a greater appreciation of God and his power. I have always thought of God as being the ruler of the universe and having all power, but never did I think to what degree his power was raised. When I studied and had explained to me science along with religion, I could understand the greatness of God."

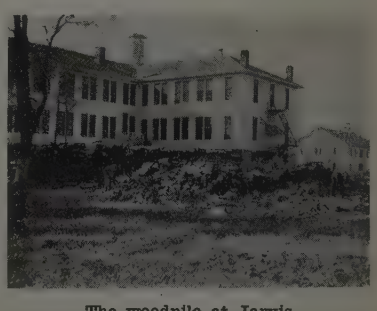
As he continued his story, he stated that at one time he was not concerned about God when new discoveries were made. He felt that it was man becoming wiser and that it just happened. Since he has learned God's power, he knows that there is nothing new to God. God is always the teacher, man the student.

Among those interviewed was a young lady. She said that Jarvis had developed her mental ability and had also helped her morally. Her reasoning ability has been strengthened. The training given has caused her to think. She also conveyed the idea that Jarvis has stabilized the principles taught by her mother and father concerning morality. "Jarvis has been a barrier between me and destruction," she said.

I owe a deep debt of gratitude to President J. N. Ervin for making it possible for me to receive an education and for placing me in a position to be recipient of many opportunities to develop those qualities which will help me serve humanity.

CORA MAE JONES.

Hawkins, Texas.



The woodpile at Jarvis
Where boys earn part of their way in school

f Home Missions

Here's your paper!

The People's Friend

FOR more than twenty years, the above announcement has appeared on the bulletin board of the Mexican Christian Institute in San Antonio. In deed and in truth, the Institute has been a true friend to a great colony of Mexicans.

Twenty-one years ago, the first building of the present well-equipped plant of the Institute was constructed on the western edge of the Mexican district located in the southwestern part of San Antonio—a part of the famous west side of this historic city. Much of that portion of the city, which is so widely advertised as the Land of Romance, is comprehended within the area served by our institution. Seventeen years ago, there was still a very scattered Mexican colony surrounding our buildings, but at the present time, the population is dense, and the western limits have moved one and a half miles farther west. There are now approximately forty thousand Mexican people, either immigrants or families of Mexican extraction, living in the area contiguous to the Institute.

Through the clinic and health service, we have ministered to about one hundred thousand different people, during the last twenty years. We have seen babies starving from malnutrition, recover and blossom with health; we have seen the lame walk, the near blind see, the deaf hear, the pitiful sufferings of thousands of people alleviated by the tender care of doctor and nurse. Home life has been immensely improved, sanitary conditions have been transformed little by little, although much remains yet to be done. Hundreds of mothers have been taught how to prepare for the coming of new life, and how to nurture it afterward; the fly has been swatted, filth in street, home and life has been cleansed.

Every age group is served in our extensive program, from the pre-school-age child to the mothers and fathers of our large community. The girls are taught practical sewing, home making and many other practical subjects for the benefit of their lives and homes. Every organization and club has a program that is impregnated with the Christian message and ideals. Our children are prepared for school entrance, through the kindergarten; the language barrier is broken down there, and our kindergarten graduates are noted for their rapid advancement in school, in comparison with those children that come from homes where no English is spoken. Our boys' department helps to develop the natural talent of the Mexican boy in the use of his hands, in the simple manual arts room; it develops the spirit of clean sport; like the girls' department it gives special attention to character building.

E. G. LUNA.

Future Citizens—But What Kind?

S. C. I. helps decide

FOUR to six miles daily is the average distance covered by the children who attend our community school, grade school, and our high school. The schools provided by the state in their community are so woefully inadequate in all the things public education should represent that their parents gladly pay the small amount charged for tuition in order that their children may have the advantage of a longer school term in a more favorable educational environment. Some of these represent the second or third generation attending Southern Christian Institute. "Mount Beulah" as the Institute is locally known, is indeed an "inhabited mountain" where one can catch glimpses of that future time when the worth of men will be determined by their deeds and not so much by physical characteristics. One does not need to leave his homeland to find both a challenge and an opportunity to bring into reality the statement of Jesus that "I am come that they might have life and that they might have it more abundantly."

"Raised From the Dead"

A CALL had come to us at Thompson No 1 where we were overseeing an emergency hospital for the "flu" victims. It was taking nearly every minute of our time. The message said that unless some relief could be sent to Thompson No. 2, the entire Bartuch family would be wiped out. Joe and his wife, Domenica, were both so sick that they could not realize what was going on. Not long ago, in making an introduction to some Italian friends, Joe said, "When this man came, I was dead." And when we smiled about it he insisted in all seriousness, "I no lie, I *was* dead." Minnie, Lily and Baby Mary were all too sick to even get themselves a drink of water. A day nurse was obtained and Mrs. Manley and myself divided the night time so they were not left alone. The faithful service of our friend Dr. Steeves working day and night cannot be given too much credit. Then came Patsy, a brother of Domenica, and in her delirium she thought he was trying to kill them all. Chicken broth was needed and he fried the chicken and ate it and made a gallon of broth out of the feet, wings and head of the chicken. Then as Domenica got better the pigs got sick. She said, "Patsy tried to kill us and he couldn't, now he is trying to kill the piggies." He did kill them for he said they were so sick they would die anyway so they might as well have the meat.

Finally, the fortune-teller came and placing some grains of wheat and a few drops of olive oil in a dish of water, an "evil eye" appeared. This proved that someone had cast a spell on the family and this must be broken. So the fortune-teller finally got things fixed up. Not completely, however, for about two years later, they needed us again. This time Domenica had gone crazy and had been sent to an asylum. Joe had gotten so worried that he took his gun and when he

Peter Bartuch

found the man with the "evil eye" he shot him and was taken to jail, leaving the children with no one to care for them. The children were in our home and the home of an Italian family close by, until the father could be released, and the mother by having an eye removed at a hospital could be restored to mental health. A happy home has since been established, blessed by four more children. Besides Pete, two of the girls have had some high school work, walking three miles to obtain it. And best of all, Pete now has a "position." In these days a "job" is a lucky find, but a "position" is a real prize. Minnie went to New York and found work in a fine home; then she found this work for Pete. He graduated from high school in June with honors, and we believe he will do his best with equal honors to make good in this prized position.

RAY MANLEY.

Cardale, Pennsylvania.

In the Evangeline Country

SIXTY-TWO years ago the first of last October Adolte Fontenot, a young Acadian, and Marcelite Perroism, also a descendant of the Evangeline people, were united in marriage. This French couple never learned to speak English. In the community about Ville Platte where Mr. and Mrs. Fontenot were born and reared the English language was as unnecessary as it would be in the heart of France.

Like many of these Acadian people this home neglected the church, or rather the church neglected these people. Deprived of Christian training they reared a family of eleven children, five boys and six girls. Honesty was not a policy with the people of this community but a principle, and Mr. Fontenot possessed and taught this virtue to his children, a virtue which played no small part in leading this man and nine of his children to become Christians in the last twelve years.

With the influence and teaching of our mission pastors this family, like scores of other families, has experienced a changed attitude toward life and to visit in their home and feel the warmth of their Christian fellowship makes one forget the barrier of a strange tongue and convinces one that love transcends all languages.

Grandpa and Grandma Dolte, as they are lovingly called by both French and American folks, have eighty-four grandchildren and thirty-seven great-grandchildren.

W. N. ARMSTRONG.

Lake Charles, Louisiana.

Mr. and Mrs. Adolte Fontenot

Missions in the Gila Valley

FOR miles along the great Gila River Valley, Arizona, tree-covered hills may be seen. Excavation proves them to be the buried home of prehistoric folk who were here about the time the Master taught in Galilee. On a spot like this, our missionaries of the valley called together the scattered Disciples for a basket dinner, preaching and communion service recently. The Florence church has but fifty members, but there are as many more in a stretch of seventy miles, who have

Florence, Arizona, Church

fields of cotton or of alfalfa, or a range of cattle along this fertile, fruited valley, which is only in the beginning of its development. The home department of the United Christian Missionary Society saw the possibilities and established a church as a beacon in this growing region.

Ready for Basket Ball

THE boys of Hazel Green Academy, located in the hills of Kentucky, are ready to play basket ball. If this sounds like an odd statement to you who live in those lands where "basket ball is king" then perhaps our little story will prove of interest since it tells of those youngsters who were not blessed with gymnasiums in every town and rings on every barn door. And so to the beginning and then to the climax.

Several years ago when bricks were made on the campus at Hazel Green for use in the new school building someone dreamed of the day when there also could be a gymnasium or social building. In the course of those years as small sums became available the "gym" started upward. Hope rose and fell as the work started and halted according to gifts from well-wishers. A year ago it seemed the end had come and that all the dreams must crash with the crumbling of partly

"The game's the thing"

completed walls. Then a gift again started the work and other donations from the same source and others allowed work to continue until even the roof was on.

In September of this school year the students allowed faith to get the better of reason and without windows or floor in sight they started practice out of doors on the croquet courts, using a four-year-old soggy ball, street clothing and no baskets. And facts, for once, kept pace with faith. Slowly trees were turned to flooring and so there are now a floor, baskets and lights. There will be no seats, no showers or locker rooms and no heat. But who cares for these things when the game's the thing!

And now another step. Most of these boys had never seen a basket ball game, some had never touched a ball, while two of the eleven eligible and of any size at all, had played "a little." But suits were needed, and balls and other items. The school had no money for these so the boys through their own efforts and labors "found" funds with which to buy inexpensive balls, medium priced shoes and suits; a few even secured dollar sweat shirts. All the while practice continued. Then the climax.

Two teachers from Anderson, Indiana, knew what basket ball was like in the Hoosier state and they knew that to see is to learn. So, at Thanksgiving time, the eleven boys, the teachers and the baggage loaded into two cars and headed north. They halted here and there to visit historical points, reaching Indiana just in time for a turkey banquet at the Central Christian Church, Thanksgiving Eve. What a feed! Four homes were opened in entertainment, a theater gave a free show, the Catholic school had them as guests at the big game of the year, huge factories saw that the boys had a chance to watch them in operation, the high school loaned them its floor for practice, and made arrangements so the boys could see classes at work, parties were worked in, and finally the Christian Endeavor gave a "pot luck" supper and ended by providing the gift of gifts, a real honest-to-goodness regulation official basket ball. No wonder the gang forgot wind and rain homeward bound and sang church songs instead.

Now to get that gymnasium finished, secure equipment yet needed, get into the

game! Ambitious—sure. Hazel Green is after a district title next March.

Girls? Yes, the girls are in it, too. They are working hard trying to develop a team even when opponents may be scarce. They are even making their own gym suits in domestic science classes. And they, too, await the day when that gym will be ready sans heat, sans seats, sans every luxury but having a floor on which to play.

E. J. ROUSHIM.

Hazel Green, Kentucky.

Livingston Rates High

LIVINGSTON Academy has a strong home economics department. There are sixty-four girls enrolled in the four classes. In addition to their class work these girls prepare and serve two or three banquets during the year and several smaller dinners and luncheons to visiting ball teams and other groups.

A splendid Home Economics Club has been organized of the majority of the home economics students. This club is unique in that any girl to become a member must make an average of "B" in home economics and a passing grade in all other courses taken.

The club has for its sponsor Miss Blanche Hinds, the teacher of home economics. This club has had some splendid meetings and has presented an interesting program to the entire student body of the high school.

"Los Leones," the Spanish club of Livingston Academy, is one of the most outstanding organizations of the school. The membership of the club consists of those students who make an average grade of "B" in their Spanish class work. Out of the forty students enrolled in the Spanish department, thirty belong to the organization. This membership is remarkable, due to the fact that the Spanish department was added to the school curriculum last year.

One of the most active organizations of the school is the Girls' Glee Club. It has regular weekly practices and often gives special chapel programs. It also furnishes the music for the commencement programs.

The students of Livingston Academy, as well as the citizens, feel justly proud of the rating of Livingston Academy among the high schools of the state.

Livingston Academy graduates for 1934

Last Easter in China

ALL our stations in China report Passion Week and Easter services of unusual interest. Luchowfu had a very impressive Palm Sunday service for the Sunday school children. Drum Tower and Hsia Kwan united with our South Gate Nanking Church in a very impressive communion service on Thursday evening. Wuhu and Nantungchow report special services on Good Friday. Miss Tremaine says of the one at Wuhu, "After the students had returned to the school one of the girls whose parents have been objecting to her attending Sunday school said, 'The meeting was too sad; it stabbed our hearts!' The service at Nantungchow was a very intimate one led by Miss Swen Pao-hwa, principal of our Girls' School, at the Burch home. It ended with the introduction of the three who were to be baptized Sunday morning—an old man of eighty, a woman physician in her prime, and one of the student nurses from our Christian Hospital.

Cheo Yu-wen tells of Easter Sunday at Chuchow. It began with a sunrise service at 5:30. Mr. Cheo baptized seven persons who were selected from among thirty-five inquirers. Six of them were young people and children. Drum Tower, Nanking, began Easter with a baptismal service at which seven men and thirteen women were baptized, three becoming members of our Hsia Kwan Church and the others uniting with Drum Tower. Six of the women were schoolgirls from Chung Hwa (Girls' School). Two of the men were boys from our Drum Tower boys' school and one was a laboratory student from the University Hospital. Luchowfu had twelve baptisms on Easter morning.

At Nantungchow the baptismal service preceded the Easter service for the children which took the place of the regular Bible school. Mr. Burch preached a children's sermon and the children participated in the whole service. Then they were dismissed and Pastor Cheo gave a communion sermon before the regular communion service. At all of our churches there was much good Easter music. Music throughout the mission is greatly improved and more and better music is being published.

Wuhu had an unusually good Easter program for children this year. The complete program was given by children with one of the sixth grade girls presiding. The program covered the last week of Jesus' life, culminating in the resurrection. Miss Lawrence says that a lovely gift of large pictures from one of our Canada churches made it possible to have the picture of each event as the center of attention, as it was being commemorated. She describes the program:

"The Triumphal Entry was portrayed by the Beginners marching around the chapel singing of the children's welcome of Jesus to Jerusalem and waving branches as they marched. For Christ in Gethsemane a group of fifth and sixth grades stood on either side of the Hoffman picture and sang 'Tis Midnight, And On Olive's Brow.' The Trial and Crucifixion was presented by one of the Sunday school children quoting the Scripture story and the fourth-graders singing, 'When I Survey the Wondrous Cross.' This was followed by a little Resurrection song by the second class. Then some of the older students dramatized the Resurrection story. The meeting closed by all singing, 'Up From the Grave He Arose.' The third-graders had several days before put up on the walls of the chapel pictures depicting these events of Jesus' life, pictures sent by thoughtful folks at home."

On Palm Sunday, "The Crucifixion," by Stainer, was presented in the Sage Memorial Chapel of the University of Nanking. The chorus of over a hundred included representatives from the glee clubs and choirs of the schools and churches of the city. The soloists were James McCallum and Yang Chia-ren, a member of our Drum Tower Church. The chorus was trained and directed by Dr. Strassel of Vienna, professor of music in Central University. The chapel was filled to capacity, over 1200 being present.

WORLD CALL

No Alsace-Lorraine Wanted

By ARTHUR E. ELLIOTT*

PEACE, like prosperity, has been just around the corner, but neither the American Nations, the League of Nations, the Seventh International Conference of American States, nor the 32nd Eucharistic Congress has been able to coax peace to make that turn. Present indications are that the Paraguayan army will accomplish the impossible.

The war tragedy is pretty close to us and if we seem impatient when peace machinery fiddles away its time while thousands of the best young people (many mere schoolboys seventeen years old) of Paraguay and Bolivia are giving their lives supposedly for their country, I hope you will be kind enough to remember that many of these young warriors have been trained in the schools supported by you and your friends in both Paraguay and Bolivia and certainly our schools did not train them to fight each other. I have felt that Paraguay is right in insisting that hostilities cease before beginning negotiations regarding territory. It is obvious that no sane deliberations are going to take place while a battle is raging. In other words the course of military operations must necessarily affect the negotiations. I certainly do not desire that Bolivia lose her men in battle or any other way, or that territory which really belongs to her be wrested from her. I have worked for one thing and that only—that the killing in the Chaco should cease.

I have tried to call attention to the terrible waste of life and on that point my conscience is most tranquil. When one knows that personal, national and regional jealousies have caused the death of thousands and that other thousands are being torn from their homes in both countries to face those terrible machine guns, and when some of them are those you have taught, trained and put to bed night after night, is it strange that one becomes desperate?

Bolivia, until recently, asked for a port on the Paraguay River south of Bahia Negra as a price for stopping hostilities. Paraguay never has been willing to concede this and will certainly pay no premiums now. I have never felt that the dispute could be settled permanently by fighting. One thing should be avoided at all cost and that is that no Alsace-Lorraine be formed in the heart of South America. Yesterday, Bolivia almost reached the Paraguayan River; today Paraguay is ready to invade Bolivian territory. What will five years more bring forth?

When will peace come, and how? One should never give up hope, but after so many mediations and no constructive results can one still remain optimistic? The prelates of Paraguay and Bolivia have lived together and prayed together in Buenos Aires, the rotarians of Paraguay and Bolivia have eaten together and talked over many problems, especially those relating to prisoners, but the peace dove is still soaring high and at times seems to be very far away. Recently a Paraguayan editor said that it might well take ten years to terminate definitely the dispute. Be that as it may, the all-important thing is to stop hostilities so that they can get down to sane negotiations.

The Rotary clubs of Buenos Aires, Montevideo, Asunción and La Paz because of their services to war prisoners have proved that they are something more than mere luncheon clubs. There are in Paraguay 22,000 Bolivian prisoners and there are 2,000 Paraguayan prisoners in Bolivia. Since the very outbreak of the war International Rotary has done its part toward meeting the problems arising regarding prisoners. Personally, I have felt the prisoners should do a reasonable amount of work for their own general welfare. Among so many prisoners, problems of all descriptions arise: some take sick, others arrive in a very weak condition, while others bring upon themselves disagreeable situations. It is to be expected that some die, and it is quite natural that they are not all happy and that some send reports home of pitiful scenes. The visits of neutral rotarians and prelates to both countries have doubtless caused each to treat more kindly her captives. All report that Paraguay treats her prisoners as well as she does her own soldiers. It has been my privilege to visit several prison camps and I have seen several thousand Bolivian prisoners and I have never seen one mistreated, or seen one that looked overworked. However, it is not to be expected that all the officers in charge of prisoners in either country, treat all the prisoners all the time, as they would like to be treated. Rotary in Asunción distributes all funds for Bolivian prisoners and also receives and distributes clothing, as well as facilitates in every possible way parcel post packages, mail and telegrams.

Arthur E. Elliott

"Just around the corner" from Asunción, and the Paraguayans are hoping that their country will soon be as peaceful as this scene is pictured

A high official in International Rotary recently wrote me as follows, "There are many rotarians who think that Rotary International ought to be able to do something to stop the terrible war in the Chaco but the leading men in Rotary International cannot see what more can be done than is being done through the influence of Paraguay and Bolivia and neighboring countries. . . . Wouldn't it be interesting if the Chaco war should prove to be 'the war to end wars,' and by that I mean prove to be such an object lesson with regard to the futility of war between nations, etc., that it would stand out in bold relief as an object lesson to all the rest of the world?"

You have all probably read in the press of the meeting of Paraguayans and Bolivians in Buenos Aires recently, during the Eucharistic Congress at the invitation of our first vice-president, Don Donato Gaminara of Montevideo and Don Alejandro Cevallos, president of the Buenos Aires Club. While their official mission had to do only with problems relating to war prisoners, it is to be hoped that their meeting will promote good will and make peace more probable. I am very happy to have had a modest part in encouraging this meeting of rotarians and trust it will bring mutual benefits to the prisoners of both countries, as minimum results.

*Director of Colegio Internacional, Asunción, Paraguay. Since this was written word comes of the withdrawal of Paraguay from the League of Nations.

News of Our Colleges

By H. O. PRITCHARD

Two Honored Educators Die

THE Disciples have recently lost two of their aged and honored leaders in the field of education. The first to go was Josephus Hopwood, who passed away at his home at Milligan, Tennessee, January 29. He would have been ninety-two years old had he lived until April 19.

Josephus Hopwood graduated from old Abingdon College (now Eureka College) in 1873. Two years later he and his bride founded Buffalo Institute, which became Milligan College by its charter in 1882. He named the school after his former teacher at Lexington, Kentucky, Robert Milligan.

Mr. Hopwood also founded Lynchburg College at Lynchburg, Virginia, and was later the founder and president of Lamar College at Clarkston, Georgia, and Grundy Christian Institute at Grundy, Virginia.

It is no exaggeration to say that few men have had such a powerful and lasting influence for good over the lives of students. It is the universal testimony of the great men whom he helped to produce that Josephus Hopwood was one of the very greatest men whom they have been privileged to know.

Memorial services were held at both Milligan and Lynchburg Colleges.

The other to be taken by death was Dr. Frederick W. Treudley, who died in Washington, D. C., February 21, the result of being struck by an automobile the day before. He had been in excellent health previous to the accident.

Professor Treudley was born at New Brighton, Pennsylvania, September 21, 1852. He attended Hiram College from 1866 to 1873, took the A.B. degree from the University of Indiana in 1878 and Hiram College granted him an honorary A.M. degree.

Dr. Treudley began his educational career in the rural schools of Indiana. Later he served as principal of the schools at Ellettsville and Union City, Indiana, and Youngstown, Ohio. In 1902 he became professor of philosophy in Ohio University at Athens and continued in that position for more than twenty years and until his retirement. For a time he served as supply teacher at Hiram College and was a trustee of that college for more than a decade.

Dr. Treudley was married in 1880 to Mary Helen Moss of Bloomington, Indiana, who died in 1913. In 1917 Dr. Treudley was married to Mrs. Ella Davis of Columbus, Ohio, who survives him.

Two of Dr. Treudley's daughters are well known to Disciples. Dr. Mary Treudley taught in Hiram College, was associate editor of WORLD CALL for a year, taught in Ginling College, Nanking, China, for a term, and is now a professor in Wellesley College. Esther Treudley Johnson was active in our organized work, first with the Christian Woman's Board of Missions and then with the United Society and WORLD CALL, and is now Mrs. E. M. Bowman of New York City.

College of the Bible
Lexington, Kentucky

In view of the interest aroused in the rural church as denoted by conferences, commissions, etc., it seems timely to mention what the College of the Bible is doing.

The College of the Bible provides preaching for approximately sixty rural churches through students and professors. Some of the churches have quarter-time, while others have half-time or full-time preaching.

The College of the Bible provides the Sunday time of one professor to work among the rural churches, where an attempt is being made to study and understand the opportunities and difficulties which the rural churches are facing.

The College of the Bible furnishes speakers for county and state conventions, which are attended largely by members of rural churches.

The College of the Bible contributes leaders and teachers for leadership training schools, young people's conferences and institutes, many of them in rural churches.

The College of the Bible helps to train young women for leadership in the rural church.

Cotner College
Lincoln, Nebraska

It is now apparent that preliminary arrangements for educational activities at Cotner College cannot be completed early enough to permit reopening the college in 1935.

This decision has been reached by the conservation committee now administering the property of the college and by the executive committee, acting for the board of trustees. The drouth which extended throughout the Cotner area last summer greatly increased the difficulty of securing funds for the college program.

The immediate reason for the postponement is the fact that the process of putting the debt situation of the college in order has unavoidably extended beyond the limit of time available for the preliminary arrangements which must be completed before commitments necessary for the new program can be made.

The executive committee desires to avoid giving rise to any impression that the educational project is abandoned or that there is any radical change in the policy announced in June of last year. At most, it means that the preparation for the educational program will be more deliberate and fundamental.

Texas Christian University
Fort Worth, Texas

Albert Luper, a 1934 graduate from the music department of Texas Christian University, was recently appointed head of the violin department at John Tarleton College, Stephenville. While a student in T. C. U., Luper was a violin pupil of Professor Claude Sammis and played with the Fort Worth Symphony Orchestra. He taught violin at the Southwest Baptist Theological Seminary, Fort Worth, while he was studying with Professor Sammis.

Elliott Phares, freshman from Dallas, has been elected president of the class of 1938 of Texas Christian University. Charles Mosshart, Ennis, was named vice-president.

Dr. Josef L. Kunz, professor of international law at the University of Toledo and former member of the faculty of the University of Vienna, was the chief speaker for the annual Southwest regional conference of International Relations clubs, held on the campus of Texas Christian University.

Work will be offered by twenty departments in the 1935 Summer Session of Texas Christian University, according to Dean Colby D. Hall. The 12-week session will be divided into two terms, one from June 4 to July 13, the other from July 15 to August 24.

The Horned Frog Band of Texas Christian University will play nightly concerts at the 1935 Southwestern Exposition and Fat Stock Show here March 15 to 24. This will be the ninth consecutive year in which the band has participated in the exposition.

Lynchburg College
Lynchburg, Virginia

On December 17, Glen Rardin, Lynchburg College basketball coach, was severely injured in an automobile accident, and is still in a serious condition. He is now in Memorial Hospital in Richmond where he is under the care of specialists. Mr. Rardin, an alumnus of Lynchburg College, has endeared himself to all with whom he has been associated, and the entire college group is deeply concerned about his complete recovery.

The Lynchburg College Quartet sang at several churches in Washington, D. C., on Sunday, February 3. This quartet has just been organized, but gives promise of a type of work that will make the college proud of them. The debating team has won both sides of the only dual debate held this session.

Mrs. Dorothy Hundley Clark, alumni secretary, attended the annual meeting of alumni secretaries held in Atlanta. On this trip to the south she met alumni at various centers with a view to organizing chapters.

After twelve months of careful study and deliberation, plans have just been

consummated for the reorganization of the academic program at Lynchburg College. The main items in this reorganized plan are as follows:

1. A change from the semester to the quarter basis of operation (with a strong probability of introducing a summer quarter).

2. The introduction of intensive courses. Under the new plan no student will take more than three courses at any one time.

3. Definite differentiation between the junior and senior levels of college work. In the junior college the work is mostly required and is centered around the major interests and needs of human beings in the world today. In the senior college the work is exclusively elective, and each student will work out, under the guidance of his faculty adviser, a curriculum pattern which will meet his particular interests and needs. At the close of the junior college course, each student will be given a comprehensive examination to determine his qualification for senior college. At the close of the senior college, a comprehensive examination will be given to determine whether or not the student merits the A.B. degree.

Drury School of the Bible
Springfield, Missouri

The enrollment for the School of the Bible for the second semester has increased over the first semester, from 100 to 120.

The economic situation has made it difficult for ministerial students to find opportunities for preaching in our churches within reach of Springfield. Inquiries now coming in from both students and churches indicate that there will be an improvement for next year. Thirty-eight churches are now being served by Drury students and there are twenty ministerial students enrolled.

A French choir is one of the new organizations on the Drury campus. They sing in French and also sing translations of French songs. The choir has given considerable attention to religious music and is singing in a number of the churches. The director is Professor Lambert S. Orton.

Butler University
Indianapolis, Indiana

Inauguration ceremonies on February 7 for Dr. James William Putnam, twelfth president of Butler University, was the important news event of February on the Indianapolis campus. Observed in conjunction with the fifty-third founders' day celebration of the university, the inauguration was brief and simple, albeit dignified and inspiring.

Gifts of real estate and cash totaling $15,500 have been received by Butler University from Mr. and Mrs. George A. Keller of Kingman, Indiana. Both Mr. and Mrs. Kingman have been members of the Christian church for over fifty years and have been interested recently in the work of the Butler College of Religion.

Mr. Atherton financial secretary, announces that the money will go to the college of religion building fund and the general endowment of the institution.

Forty-eight Butler University seniors are doing practice teaching in the Indianapolis high schools this semester. The students, all of whom expect to become teachers in the public schools, are doing this work in order to satisfy state license and degree requirements.

Butler University was host to the annual spring conference of student Y. M. C. A. and Y. W. C. A. cabinets in Indiana on March 1 and 2. More than sixty students, representing ten Hoosier colleges and universities, attended the two-day session. The present economic situation was the theme of the conference. The convention program included a tour of several large Indianapolis industrial houses.

Butler University officials on March 5 announced the institutions largest honor roll in recent years. A total of fifty-two students have A– averages or better, thus qualifying themselves for the honor. Coeds outnumbered men on the list by a ratio of 36 to 16.

Competition in the 1935 literary contest at Butler University has been started. Twenty-five dollar prizes will be given this year for the best student work in poetry, short story and play. Winners in the three divisions will be announced at the traditional honor day ceremonies on May 2.

Atlantic Christian College
Wilson, N. C.

The college and the church had the privilege of having with them in a series of meetings during the week of February 10, Dr. Finis S. Idleman of Central Christian Church, New York City. Dr. Idleman spoke at the church each evening, and at the college at the morning chapel hour. His general theme was "Religion and Life," and these were shown to be so interrelated as to be inseparable.

Professor A. E. Muilberger has been called to head up the department of music, the position being made vacant by the marriage of Mrs. Nannelle Hinton in December. Professor Muilberger was the successful director of music at Atlantic Christian College from 1909 to 1916. His personal interest in each pupil and his unfailing enthusiasm, together with his ability, make him a valuable teacher.

The scholastic honor roll for the first semester numbers fifteen. A student in order to make the honor roll must average as much as 90 per cent in all his courses.

Something new for Atlantic Christian College is being tried out this year in the form of a basketball tournament. This was held in the new gymnasium on March 8, 9. About twenty-five high schools in eastern North Carolina participated in the contests.

The Johnston County alumni chapter held a good meeting in February in Kenly at the home of A. R. McCracken, secretary of the chapter. Entertainment numbers were given by members of the local alumni group. The discussion for the evening was led by President H. S. Hilley. During the past ten years, it was stated, the college has added materially to its endowment fund, and its financial situation is better at the present time than at the beginning of the depression period. The enrollment has increased 100 per cent during the past five years.

Phillips University
Enid, Oklahoma

John R. Golden of Topeka, Kansas, delivered a very successful series of lectures before the Bible College of Phillips February 26 to March 1. There were eight lectures in this series and he also delivered a chapel address.

On Monday, February 25, President McCash left the hospital sufficiently recovered to make the long trip to California. The board of trustees has given him a leave of absence of six weeks in order that he may receive a well-earned rest. He will return in time to take up the reins during the latter part of the semester. He will be in the home of his daughter, Mrs. E. P. Janes, at MacFarland, California.

Home-coming day at Phillips was celebrated February 22. Various alumni were on the program. Every organization in Phillips contributed to make the day a great success.

The total enrollment this year will be practically one hundred in excess of what it was last year. The College of the Bible is happy with the largest enrollment in its history. Phillips University will report for the first time 201 students all of college or graduate rank preparing for full-time Christian service.

Kansas Bible College
Lawrence, Kansas

This year 142 students received credit in the university the first semester, and 258 students are enrolled in classes for the second semester. This will make 400 credit students for the year. In 1933-34, 224 credits were granted and in 1932-33, 187 credits. This rapid increase of the past two years is accounted for by the placing of the Kansas School of Religion and its courses in the university catalog and schedule of classes as one of the regular departments of the university. The university grants six hours of credit toward undergraduate degrees. The Kansas Bible College cooperates in this instruction through the Kansas School of Religion, which is the interdenominational agency through which credit is issued. Dean Seth W. Slaughter of the Kansas Bible College has 100 of the second semester students in his three classes. Eight courses are being offered this semester.

Chapman College
Los Angeles, California

The second semester has started with a substantial increase in the size of our student body. Thirty of these young

(*Continued on page 45.*)

Women and World Highways

From a Delegate's Notebook

More About the Cause and Cure of War Conference

Take Down the Labels!

THOSE who made the arrangements for the Conference on the Cause and Cure of War in Washington in January assumed that since this was a delegate convention there would be the conventional urge on the part of delegates to "rally 'round the standard" of the organizations represented. So floor standards were provided, each neatly lettered with the name of one of the eleven participating organizations, and each was placed to mark a certain section of the seating space of the assembly room. However, the committee reckoned without its host. No sooner had the delegates assembled than there came the cry, "Take down the labels! We can't see over them!" Perhaps the original demand came because someone's physical vision was blocked, but one delegate at least, likes to think it was echoed in the hearts of the audience for an entirely different reason. At any rate, from that first session to the close of the conference no labels, no seating arrangement, no distinction of profession of political affiliation of religion or of group interest was evident among the more than a thousand women who attended the sessions. They were just women, earnest, thinking women, united in a cause that to them was bigger than labels or names.

"Why Wars Must Cease"

"War can be abolished when the people of the world want it abolished. What the world wants, happens. In this book ten of America's women leaders call for the abolition of war in a stirring indictment which heaps figures on top of assertions."

This statement on the jacket of the book, *Why Wars Must Cease*, gives the reason for its publication by the National Committee on the Cause and Cure of War on its tenth anniversary. Arguments are presented under the following heads: "Because If We Do Not Destroy War Now, War Will Destroy Us," Carrie Chapman Catt; "Because the War Idea Is Obsolete," Mrs. Franklin D. Roosevelt; "Because Wars Waste Human Life," Mary E. Woolley; "Because Wars Produce Economic Chaos," Florence Brewer Boeckel; "Because in War You Never Know What You Are Fighting For," Emily Newell Blair; "Because Wars Unleash Demoralizing Instincts," Judge Florence E. Allen; "Because War Breeds War," Dr. Alice Hamilton; "Because Wars Interfere With the Normal Growth of Civilization," Jane Addams; Conclusion, Dorothy Canfield Fisher.

The book is appropriately dedicated "To the Youth of Today."

What of the Church?

When Walter W. Van Kirk talked with the Secretary of State about the attitudes of church people on the country's foreign policy, he was told that the State Department "had no evidence that the church people wanted anything." Such a commentary upon the lack of concerted action on the part of the religious forces of America is sad, indeed. The church must rouse itself. "What can you do about it, you ask?" said Mr. Van Kirk. "The early Christians didn't ask what to do about it. They *did* it."

The church should undertake a definite program of peace education, not accidental or casual, but continuous, beginning with the kindergarten and continuing through the adult age. Mr. Van Kirk feels that as a people we have spent too much time trying to convert senators and congressmen and have failed to turn over the soil of the great mass mind of America. This responsibility rests largely with the church. Every church, too, should have a peace group or committee, actively working in and through the community for world peace.

There is one thing no people have ever done; that is, to oppose a threatening war with intelligent and vigorous purpose some years before it was due to arrive. . . . With universal dread of a "Next War" mounting higher and higher, day after day, there is obvious need to call a mobilization of the common sense of the nations, not only to prevent the "Next War," but to bring the entire war system to a definite end. . . .

Women would now do well to transform their traditional habit of helpless surrender when war comes, to one of righteous opposition to war itself while it merely threatens. War does not creep upon a nation as did smallpox before vaccination. It comes because the people of the nation have no freedom to express their opinion or because they are too ignorant to know the history of war or the facts that keep it going. I urge you, women, to know more, think more, do more, about this world's war system.

—CARRIE CHAPMAN CATT
in *Why Wars Must Cease.*

The Conference Continues

The Conference on the Cause and Cure of War did not close with the ceremonial of the thirty young women who pledged to Mrs. Catt with gifts of roses the dedication by youth of "integrity, alertness, loyalty, unity, strength and action" to the cause of peace. That was only the beginning of a nation-wide program of study and discussion, to continue through the year until the next meeting in Washington.

During January, February and March ten two-day regional conferences took place in cities from the Atlantic to the Pacific, where speakers from the national committee and returned conference delegates led in a discussion of the problems of peace and war. Perhaps the most intensive study, however, will be done in the hundreds of Marathon Round Tables which will be held throughout the country. These are local groups composed of from ten to fifteen members, both men and women, holding at least six meetings for the purpose of study and the developing of an informed public opinion which will translate itself into constructive action. State Marathons will be arranged to pool findings, record action, and report to the national group. The national Marathon committee provides source pamphlets, discussion questionnaires, bibliographies and other study material. The subject chosen for this year's study is "The Evolving Foreign Policy of the United States."

Last year 437 groups, in thirty-eight states and the District of Columbia, participated in these round tables. They represented all nationalities, all political parties and nearly all religious communions. Community activities resulting from the Marathons included innumerable letters to the President and to senators; circulation of League of Nations and World Court petitions, peace rallies, radio addresses, institutes on international affairs, mass meetings, Armistice Day peace programs, etc.

Information concerning the Marathons may be secured from the Chairman of Marathon Round Tables, Committee on the Cause and Cure of War, 1624 Grand Central Terminal Building, New York City.

Programs for Adult Organizations

For the Leader of the May Program

Topic: *The Glory of the Day.*

WE come now to the fourth of our series of five studies on Japan. We have seen something of the beginnings of Christianity in Japan; then a study of our own work through the years since 1883 and an acquaintance with some of our fellow-Christians of Japan. This program as its title suggests deals with the present-day Christian program in Japan and shows how the Japanese people themselves are leading out in nation-wide movements for the uplift of the people. There will be just one program more in the series and it will consider the ways in which Japanese Christians and especially our own fellow-Christian and co-workers are looking into the years ahead and planning for the onward progress of the work and the ever widening influence of the Christ in their land.

The devotional service for this meeting has been prepared by one of our former missionaries to Japan and is found on page 38 of this magazine. You will want to use this worship service.

Four leaflets are provided in the *Program Packet:* "A Million Souls for Christ," which will make an interesting talk; "Japanese Women Clean House," which is also material for a talk; "Our Continuing Service through Schools and Other Institutions," which might be divided among three people for short messages; "Sugawara San and Her Granddaughter," a simple little dramatization for two people. We hope that you have been able to have the same person carry the part of Sugawara San each month in the monologue and that that same person will again appear in this dramatization. In case you do not have the *Program Packet* which sells for fifty cents and carries the material for six months, you may order the May set for ten cents. This material will make a very interesting program.

WORLD CALL has, during the past year, carried considerable material which fits in well with this program: March, page 45; May, page 29; June, page 8; October, pages 8, 9, etc. Also June 1933, page 5. One of these references (October, page 9) is an article by Mr. Kagawa and two others (June, 1933, page 5 and October, page 8) are about him. Both the April and May numbers carry splendid articles on Japan also.

The all-Japan number of the *Missionary Review of the World,* October, 1934, has several articles which will enrich this program. "Japan, a Problem—or a Challenge"; "Influence of Christianity in Japan"; "Facing a Crisis in Japan"; "Results of the Kingdom of God Movement"; "Present Day Religion in Japan" (The Widening Influence of Christianity); "Some Japanese Christian Leaders."

The Biography Set, Series Two will bring you some delightful help for your program. Select sketches of missionaries or nationals to be told in the meeting.

If you are interested in book reviews, turn to the lists of books on page 26 of the January WORLD CALL, page 33 of the July-August, 1934, number and the Reading List. See also list of books on Japan in the March, 1935, *Missionary Organizations Bulletin.* We can supply brief dramatized sketches of *A Daughter of the Samurai* and *Typhoon Days in Japan.*

If it is plays that you want, consult the list on page 26 of the January WORLD CALL and the longer list in February, page 44.

Then, too, there are the clever suggestions in "Making Japan Programs Attractive," January and February WORLD CALL and the Packet of Japan Material. And splendid leaflets you would like are found in the Circle and Hi-Tri *Program Packets.*

Such a rich variety and supply of materials! Surely we will all have the finest and most interesting of programs in May.

For Your Fellowship Hour

MAY is the month of the iris in Japan (you know they have a flower for every month of the year) and it will be lovely if you can use that flower in your decorations. Of course your Fellowship Hour will be something that suggests Japan in decorations, games or refreshments. Gather together all the various suggestions that have been given at various times and decide which best suits your group. The following references are given: WORLD CALL, October, 1934, p. 37; January, p. 31; February, pp. 32 and 37; March, p. 32; Circle and Hi Tri *Program Packets* (Leader's leaflets); "How to Use"; "A Course on Japan"; "Getting Acquainted With Japan" (Leader's pamphlets); "Japanese Here and There." Music, reading or a dramatization might be used in the social hour also.

Do You Know?

HOW do the Japanese feel about Missions? What Japanese has called himself "God's Gambler"? What Japanese owes his conversion to an attack of rheumatism? Who saves lives in Japan through signboards? Whither are the youth of Japan bound? What is "biblical agriculture?" What movement has brought to Christian leaders of Japan a "larger Christ"? What is the "unfinished task" of missions in Japan?

These are some of the questions whose interesting answers you will find in the special Japan (October, 1934) issue of the *Missionary Review of the World.* A complete course could be based upon the articles and information contained in this one issue. There are still avilable copies which may be ordered through the United Christian Missionary Society at twenty-five cents each. Your program supply is not complete without a copy. Order it today.

Save Your April *World Call*

Be sure to save your April WORLD CALL —its several splendid articles on Home Missions will be helpful for our missionary programs in the coming months. Watch the May and June numbers also for possible articles for these programs.

Out of Print

Orders for the outline map of Japan can no longer be filled as the publishers report that the supply is exhausted. However, we can still supply you with the mimeographed guide to the map and it can be used with the Picture Map, price fifty cents, or with the large map of Japan, price, sixty cents.

A Recommended Book List

The Conference on the Cause and Cure of War recommends the following as the ten best recent books on the subject of World Peace:

The Backwash of War, by Ellan W. LaMotte	$2.00
Why Wars Must Cease, by Ten Authors	1.00
War (English publication), by C. Delisle Burns.	
The Two Americas, by Stephen Duggan	1.75
Must We Have War? by Ascher Henkim	2.50
Cry Havoc, by Beverley Nichols	2.50
The Power of Non-violence, by Richard B. Gregg	2.50
Peace with Honour, by A. A. Milne	2.00
Europe Between Wars, by Hamilton Fish Armstrong	1.25
The International Community and the Right of War, by Don Luigi Sturzo	3.00

Church women, put this list in the hands of your library committee. For "missionary reading"? Yes, indeed!

Kagawa Says—

"In the midnight hour I steal out of bed to kneel in prayer. All about me is deepest darkness and silence like that before the Creation. I am alone with my burden that I can take to no one but God. And He comforts me; He strengthens me; He assures me that He hears my prayer."
—May page of the 1935 Kagawa Calendar.

Programs for Young People

Circle

(For Young People, Ages 18-24)

May Theme: *What Are the Reasons for Japan's Foreign Policy?*

Worship Theme: *Honor Thy Father and Thy Mother.*

Senior Triangle Club

(For Young People, Ages 15-17)

May Theme: *Back to Tokyo.*

Worship Theme: *Honor Thy Father and Thy Mother.*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

May Theme: *Pathbreakers for World Peace.*

Worship Theme: *United for Peace.*

A Suggestion for Your Program

THE leader of the program for May will discover that the leaflet on "Japanese Government" is too long to be given by one person. You might assign the various topics in this leaflet to different people or you might use the question and answer method. Three people could be assigned to work it out in a conversational style, each one taking certain parts of the leaflet with which to familiarize himself. A study of the material together would make it possible to present it in an informal way that would be very interesting. These are some of the questions that they might ask each other as they sit in three chairs in the front of the room.

1. What sort of government does Japan have?
2. What part do the people have in the government?
3. What does the government do for its subjects?
4. Do the Japanese elect their Emperors?
5. What are the duties of the Emperor?
6. How are the laws of the Emperor carried out?
7. Do they have a cabinet?
8. Who is the Prime Minister and how much power does he have?
9. Does the Emperor settle all problems without the assistance of anyone?
10. Have Western forms of government had any influence on the Japanese?
11. Is there anything in Japan to correspond with our state and city governments?
12. Can one vote at the age of twenty-one in Japan? Is there woman suffrage?

Note the article in the Triangle column on this page about Miss Jessie Trout. She prepared much of the Circle material as well as the Triangle—wrote all your lovely worship services and a number of poems and stories which have appeared in various places and which she modestly left anonymous. All Circles should have a part in the project that we are describing in this article.

Try Your Hand

HAVE you heard of the worship manual that is to be written for and by our own young people? If not, write at once to your state secretary for information because you and your organization should certainly submit something for this manual. All material must be on hand at the national office by October 1.

This will not be a book of worship programs, but one of worship source materials.

We Go to School in Japan

AS YOU prepare for your May programs, you will see that we go to school. We will visit three types of schools—government, Christian schools founded by Japanese, and schools maintained by our own church in Japan which you and I help to support.

It would be a mistake to have one person try to cover all the interesting material in the leaflet about government schools. Break up the material so that one person talks about "Higher Normal School" and another about the "High School." The latter might be given in question and answer style as is suggested on this page in the Circle column or you might divide it into subjects which would be covered by different young people, such as: "How the Classroom Looks"—"How the Classroom Feels"—"How the Classroom Sounds" (recitation of various subjects—order, etc.).

A Kagawa Notebook

WHY not suggest to your members that they make Kagawa notebooks or scrapbooks? If your organization does not have books about Kagawa, it is likely that your minister or the missionary society does have. In your scrapbooks, you could place quotations from Kagawa's writings (many of these are given in your program guide) and stories about his work and life. Kagawa draws many sketches along with his writing. Perhaps some of your members could illustrate their books in a similar manner.

Miss Jessie Trout to Japan

YOUR programs will have added meaning to you when you read the article elsewhere in this issue of WORLD CALL about Miss Jessie Trout, one of our own missionaries, who is going to Japan to work with Kagawa. Miss Trout prepared most of the Japan programs for both Circle and Senior Triangle. You probably wondered who wrote some of the articles and the worship services, for Miss Trout did not sign any of her material. Why not write to her a steamer letter from your organization telling her how you liked her worship services and Japan programs in general, and wishing her Godspeed? Wouldn't that be a fine thing to do?

If you could have the experience of writing something and watching it go off all by itself to rise or fall, no doubt you would know how it is to wonder how people receive your "child" and what they do with it—whether they are attentive and thoughtful or whether they neglect and mistreat it. You would also know that about all one does in a case of this kind is "wonder," for very few letters come telling whether you are pleased or displeased. Can we not break the rule and let Miss Trout know how we have used her programs?

Miss Trout will be leaving April 27th, which means that you must write very soon. Please follow carefully this rule in writing your letters. Address them to Miss Jessie Trout, Missions Building, Indianapolis, Indiana, and in the lower left hand corner, write the word, "*Steamer.*" Then these letters will be held for her and sent on to the steamer at the proper time.

Dramatization Suggestion

THERE are two possibilities for "color" in your programs for this month. Report number two, "The Development of the Peace Movement," contains one. You might have a reader at one side of the room and from the other side, as the reader mentioned their names, would come boys dressed to represent as nearly as possible the peace advocates—Podiebrad, William Penn, George Washington, Benjamin Franklin, etc. Care would have to be taken that these not be made amusing.

Then another possibility if this first one does not seem feasible is in the story, "The Peace Portal." This story could be easily given by three people, Alvin, Mother and Margaret, who would carry on the conversation given in your book. It could end with some statement by Margaret as, "There's a real brother! Thanks. I'll go and read it right now."

Additional Source Material

IN THE March, 1935, issue of WORLD CALL, pages 5 and 6, you will find a very interesting article about Dr. Macklin which includes the event which is mentioned in your booklet. You will find there also a picture of him when he was young. On page 35 of this same WORLD CALL is a peace article which, though written for women, may contain some information that you could use in your meeting.

In the February, 1935, issue of WORLD CALL is an article by T. H. Fraser about peace. The Triangle counselor would do well to reread this before the May meeting.

Do not fail to write to at least one of the addresses given in your program guides as sources of materials on peace. A very interesting set of posters about war could be made using the statistics and poster suggestions that will be sent to you by these agencies.

WORLD CALL

Devotional Study for Missionary Societies

MAY

"Thy Kingdom Come"

Quiet Music—

Call to Worship: Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Hymn: "I Love Thy Kingdom, Lord."

Leader: Kagawa, the great Christian statesman, evangelist and social worker, yearns for his people to know Christ and for the Kingdom of God to come in his country and throughout the world.

Let us meditate for a few moments as we think through some thoughts which he has given us in his book *New Life Through God.* (If not possible to prepare copies to be distributed for responsive reading or to have enough WORLD CALLS in the audience the following may be given by the leader as thoughts for meditation, pausing briefly between each part.)

Leader: The world is weary, for there is no real pleasure in iniquity;

Response: To obtain supreme gratification we must yearn after the perfection of God.

Leader: The greatest consolation lies in being conformed to the agony of the Cross.

Response: We must be enraptured with the joy of God.

Leader: Japan's children of the New Light,

Those who are filled with the spirit of God,

Are even dancing with joy at the foot of the Cross of Christ.

Response: Poverty in the sight of God promises blessing and happiness above all riches.

Leader: Although we do not have today the food that we must eat tomorrow,

We remember that God put bread in the mouths of the ravens,

Having them carry it even to Cherith.

The imperishable miracle—Love.

Hymn: "The King of Love My Shepherd Is."

Leader:

Year after year the buds open and green leaves burst forth,
And the desolation of winter is forgotten.
So the springtime of our spirit draws near,
The Day when God comes forth in all His glory
When iniquity shall all be wiped out
And when obstinacy shall lose its ground.
O God, in the midst of the whirlwind or the gentle breeze,
In the midst of earthquakes or landslides,
Reveal to us that the New Day is drawing near!

(From *New Life Through God.*)

Period of Meditation and Prayer—

That the Kingdom of God may speedily come in Japan—America—and throughout the world.

That we may be used in the furtherance of His Kingdom.

Leader (or someone assigned): Close period of prayer with the following interpretation by Lois Erickson revealing Kagawa as he, carrying the burdens and needs of the people, turns to God for strength. (From the Kagawa Calendar, 1935.)

Day ends;
Breasting the North,
My shoulders shiver
As I onward go.
And yet,
I utterly forget
The cruel cold,
Nor feel the dark,
Because my heart
Aches with the people's woe.
Oh, let me trust
That through my tears
God's Kingdom has
One little inch drawn near!
Then what is it to me
That my weak body be
Beaten to dust?
Midnight:
I crawl from out my bed
Into the cold,
And gaze up at the stars again,
Finding God there
To help me bear
My daily load
Of grief and care,
Sorrow and pain
Deep in the night
Our spirits meet,
And prayer is sweet!

—MARTHA GIBSON.

NOTE: Miss Gibson who has prepared our devotional service for this month served very effectively as a missionary to Japan from 1924 to 1932 when decreased receipts caused the recall of so many of our missionaries. She now serves as supervisor of Sales Literature for the United Christian Missionary Society.

Echoes From Everywhere

Bound by Caste

Two months ago Philmat, a little seven-year-old Hindu girl, was brought to the hospital suffering from secondary anemia which had resulted in a severe heart lesion. She not only had malaria but also hookworm, pinworms, and amœba. We wondered that she was still alive. Her mother stayed here with her for some time and she very slowly improved. The fields of rice grew ripe and the mother had to return to help in the harvest. These village people realized that if the child were to recover she must stay in the hospital longer but what could they do? Finally they decided to leave little Philmat with a small supply of rice and lentils so that she could do her own cooking and thus not break caste laws. The mother went home and this little seven-year-old girl cooks her pot of rice daily and carefully turns her back on the other children while she eats. She should be having good nourishing food but her parents are too poor to furnish fresh fruit and vegetables, and because of caste prejudice, ignorance and superstition she would never be permitted to eat meat and eggs. If the child died because of lack of proper food the parents would consider it their fate, but caste must not be broken. It is only the freedom found in Christ's teaching that can release these people from the bondage of caste.

DR. HOPE H. NICHOSON.

Bilaspur, C. P.

Catching Up With China

Adding a Ph.D. to his name has not hindered Shao Ching-san from doing any kind of work which needs to be done and his splendid attitude is a fine example to others. His cordial, friendly personality is already making itself felt in all circles at South Gate, Nanking. Probably no one in the Mission has been more busy than Luther Shao since his return from America; Mr. Shao is trying to catch up with China after four years of absence; he is busy planning and getting up a big religious education program at South Gate; and getting acquainted with his family living more than three miles away. On the side he is teaching about ten hours a week in order to provide half of his salary which the Mission was not able to budget. He is serving on the executive committee of the National Religious Education Council and has frequent outside calls.

Outcast Wins Brahman

When Mr. Pickett, author of *Mass Movements in India,* was in Jubbulpore recently, he told this incident: "While touring in South India I talked with an educated Christian Telegu, formerly a Brahman, and asked him how he came to accept Christianity. He replied: 'Because of a most marvelous personality whom I met.' And he went on to tell how he had been traveling with a gentleman, an Indian, whose conversation and manner were so cultured and interesting that he had spent with him three of the most delightful hours of his life. He asked this acquaintance on the train what caste he came from. He could hardly credit his statement that he had been an outcaste. The first speaker said he could not get away from this fact and in the end bought a New Testament and studied it. He said the mystery was explained, 'I understood the power that could transform a life, and I too accepted Christ as my Savior. I hunted up my friend of the train and asked him to baptize me.'"

E. C. DAVIS.

Jubbulpore, India.

All-Ilocano Convention

The seventh biennial All-Ilocano Convention met in Sevilla, Ilocos Sur, January 9-11. About two hundred and fifty per-

sons attended regularly and on the second night fully a thousand gave rapt attention to a three-hour program which included a drama. As a surprise feature that evening, president Cecilio Lorenzana called to the platform four missionaries all of whom came to the Ilocano provinces more than thirty years ago. Dr. B. O. Peterson, Methodist, arrived in 1904. Dr. C. L. Pickett, Disciple of Christ, and Dr. and Mrs. H. W. Widdoes, United Brethren, came to the Islands on the same steamer in 1903. Each was introduced, presented with a bouquet and called upon for brief greetings.

The first All-Illocano Convention, which was held in 1923, was an outgrowth of the feeling among a group of Methodist, United Brethren and Disciples that there was entirely too much competition among the leaders and people. It worked. It worked like magic. It worked better than magic, it worked like Christianity!

President a Humanitarian

The President of Paraguay, Dr. Eusobio Ayala, is a man of splendid ability. Trained in the universities of Europe, he has been an educator here in his own country, as well as a business executive in a large North American concern. Dr. Ayala is a man of social vision. In the midst of this deplorable war he succeeds in working out internal reforms. He has just renovated the judiciary, cleaning up the corrupt law courts and has instituted notable reforms in education, while excellent improvement in penal institutions has already been achieved. One of his prophylactic measures that most interests me has been the inauguration of the anti-leper campaign, which he has put in the hands of Dr. John Hay, an independent Protestant missionary. Two thousand five hundred acres of beautiful land have been set aside for a leper colony. By virtue of being the Paraguayan representative of the American Mission to Lepers I have been rather closely in touch with this work. In view of the war, the government does not find it convenient to spare much cash for leper work but we have been able to interest quite a number of foreign residents in Asunción and the American Mission to Lepers has sent nearly $1,000 besides gifts for patients. With this money we are buying live stock in order to put the colony on a self-supporting basis.

MALCOLM L. NORMENT.
Asunción, Paraguay.

Baby Show At Kotmi, India

Yesterday we had our Baby Show. There were 208 babies in this show. When you realize that from one village there were thirty-four babies out of whom there were only four who were not sick or deformed, then you realize what a great work this type of service is. Such a joy it was to see how these mothers responded and listened to the teachings which were given. And seven years ago at our first Baby Show there was not one Hindu mother who would bring her baby under a year old to the show for fear of the evil eye. We feel this means progress.

Today we have had village day. About twenty-five villages were represented. We had many games, Christian songs and temperance literature, and school work on display. Then we showed a drama—an adaptation of the "Holy Grail" before more than a thousand people. I think personally it was the best thing we have ever done on this *mela* day, and we are thankful for its influence.

HERMAN AND MILDRED REYNOLDS.
Kotmi, C. P. India.

Sumankhetan Grows

Sumankhetan, our Girls' Vocational School, is growing in grace and knowledge, if not in stature. We have government recognition this year, and the Inspectress on her last visit had some very nice things to say about us, though the government still feels unable to give financial help.

The school was begun with a small amount just before the depression, with faith that the friends of the Mission would soon finish the undertaking. The depression soon made that impossible so we are limping along the best we can through our fourth year. We need a schoolhouse and more cottages for girls. The ten cottages we have are overcrowded, and we have six classes meeting in two houses built as cottages for the girls, in various verandahs, or out under the trees.

We are also greatly in need of a workroom. We have a verandah and two cupboards! Not enough to store the supplies in! We want to introduce simple weaving. There is no room for the looms—yet we must equip these girls for useful lives now—as well as the girls who will be here ten years hence—so tomorrow up go the looms—one in the middle of the already overcrowded work verandah—the other on my front porch. Of course cats and dogs can run over them, breaking threads; and crows can pick out threads to line their nests—but we must go on.

ZONETTA VANCE.
Pendra Road, C. P.

Hidden Answers

1. Who is the new editor of WORLD CALL?
2. How many of our churches are rural?
3. How did Grandma McClung get subscriptions to WORLD CALL?
4. What kind of work is carried on at East Tokyo Institute?
5. To what work do Miss Trout and Emory Ross go?
6. Who is Harold Gray and what has he done?
7. What word does Carrie Chapman Catt have to say about war?

In Memoriam

Mrs. Lois Burkhart, January 31, 1935, Akron, Ohio. Wife of Hally C. Burkhart. Member of missionary society from girlhood. In womanhood a zealous worker. Serving diligently in Ohio churches at Dayton, Warren, Portsmouth and Akron as teacher of women, leader of Juniors and "Circle Girls."

W. M. Holder, February, 1935, Roanoke, Alabama. Father of two preacher sons, Charles B., Roanoke, Alabama, and W. R., Bonham, Texas, the latter former missionary to Africa. Age 80.

Mrs. Jackson Tate, January 21, 1935, Hopkinsville, Kentucky. Member of missionary society for many years.

Mrs. Susie Barrett, January 25, 1935, Richmond, Indiana. Active and happy in church work and an inspiration to her friends. Age 83.

Mrs. Nettie West and two children, December 7, 1934, Pleasanton, Kansas, in an auto accident. Mrs. West was a devoted member of the church and active in missionary society and Bible school.

Mr. and Mrs. Rogers, Denver, Colorado. Active members of Berkeley Christian Church. Ages 74 and 76.

G. R. Posey, December 27, 1934, Macon, Missouri. For fifty-seven years active worker in churches of Macon County. Age 72.

Mrs. Harriet C. Jennings, January 27, 1935, Detroit, Michigan. Treasurer and president of Central Woodward Missionary Society. For nineteen years corresponding secretary and president of state board, also member of national board. Worked among oriental students in Ann Arbor.

Mrs. Lillie Gilbreath, January 18, 1935, Kingston, Washington. Active member of church, missionary society and Bible school for twenty-one years. Age 72.

Mrs. Elizabeth Foard Knight, February 23, 1935, Hopkinsville, Kentucky. Beloved member of Ninth Street Church missionary society. Age 55.

Mrs. E. R. White, February 22, 1935, Hopkinsville, Kentucky. Formerly active member and secretary of Ninth Street missionary society. Age 48.

Mrs. Eralina Douglas Hodge, February 16, 1935, Kansas City, Missouri. Member of Linwood Church and beloved member of Woman's Council. WORLD CALL chairman. Formerly of Columbia, Missouri.

Mrs. Alice Ingells Judy, January 28, 1935, Millersburg. Charter member of the missionary society. Age 78.

WORLD CALL

Station UCMS Broadcasting

WE LEARN that Miss Grace Tedford, former missionary to China, has been called as pastoral assistant and church secretary by the First Christian Church, Fresno, California.

Mrs. S. S. McWilliams, at home on furlough from Argentina, is spending a month at headquarters assisting in the preparation of materials for the Latin-American programs for the year 1936.

W. Remfry Hunt, pioneer missionary to China, and now retired, has been conducting a seminar on missions entitled "Asia Shifting Gears," at First Christian Church, Santa Monica, California. Mr. Hunt is also on the lecture program of the Junior Republic of Southern California.

A subscription which came in for WORLD CALL recently brought to our attention some old friends of our missionary work—Dr. and Mrs. Paul Wakefield of Fairfield, Maine. Dr. and Mrs. Wakefield spent a number of years in China, first as missionaries under the Foreign Society and then with the Episcopal board. Dr. Wakefield's father was E. B. Wakefield, a president of Hiram College, and Mrs. Wakefield's parents were Dr. and Mrs. Lindsey, devoted members of Central Church, Springfield, Illinois. The lamented poet, Vachel Lindsey, was a brother. Dr. Wakefield is now connected with the Central Maine Sanatorium of Fairfield, Maine.

Miss Mary Thompson, Harda, India, and M. J. Shah of Fosterpur, India

Almost forty-three years ago Miss Thompson went to India as a missionary. At present she is in Australia after eleven years of continuous service and expects to return to India if her health permits.

Word of the death in Auburn, New York, March 10, of Carl S. VanWinkle, state secretary of our missionary work in the Eastern Area, came as a shock to his many friends. He was buried in Indianapolis following a service at Central Christian Church conducted by A. E. Cory and Dr. W. A. Shullenberger. Mr. VanWinkle was a Butler graduate and served the university as field secretary for ten years. For two years he was secretary of the national board of education of Disciples of Christ and for three and a half years was secretary of the Interchurch World Movement.

We have been interested to note that The Missionary Research Library of New York City in listing the best recent fresh and vigorous interpretations of the foreign missions situation, includes President S. J. Corey's address at the Des Moines Convention, "Again We Must Go Forward"; "The Church Has No Choice" by Maude Taylor Sarvis, former missionary to China, in *The Christian Century*, December 12, 1934; "Human Needs Know No Divisions," by Maurice W. Fogle, pastor, Hamilton Avenue Church, St. Louis, WORLD CALL, September, 1934; "New Tasks for Missions," by Lewis S. C. Smythe, missionary to China, WORLD CALL, December, 1934.

Mrs. Berta E. McMaster, retired state secretary of woman's work in Texas, has recently had operations on her eyes from which she is recovering at the home of her son in Weatherford, Texas. The doctors assure her that she will have good vision in both eyes. Mrs. McMaster expects to return to her home in Fort Worth soon.

In noting the death of Mrs. J. B. Holroyd of Steubenville, Ohio, in March WORLD CALL, we inadvertently named Ben Holroyd of Cleveland as a son, whereas he was a nephew. We regret the error.

We regret to learn of the death of Dr. Frederick Treudley by automobile accident in Washington City, D. C., February 21. Dr. Treudley was the father of Mrs. E. M. Bowman of New York City and Dr. Mary B. Treudley of Wellesley College, both of whom served as associate editors of WORLD CALL.

Twenty-five happy youngsters, children of our missionaries in Congo. Many of them in isolated stations see no other white faces except at convention time.

Miss Daisy June Trout has accepted a position with the Y. W. C. A. in Seattle, Washington, after completing her work on an A. M. degree at the University of Southern California.

We are glad to have word that the three McCallum boys, sons of Mr. and Mrs. James H. McCallum of Nanking, China, who have been taking a rest cure for several months, are now in school for half a day trying hard to make up for lost time.

Because of a scarlet fever epidemic in the Kuling, China, American School, Lovena Goulter, daughter of Mr. and Mrs. O. J. Goulter, Luchowfu, China, and Helen and Merwin Haskell, children of Mr. and Mrs. W. W. Haskell of Wuhu, China, were unable to spend Christmas with their families. Lovena had a case of scarletina, but it seems that the Haskell children escaped.

Our attention has been called to the fact that six governors of the states of our Union are members of the Disciples of Christ. They are James B. Allred, Texas; Martin L. Davey, Ohio; Bibb Graves, Alabama; Hill McAllister, Tennessee; Ruby Laffoon, Kentucky; Guy B. Park, Missouri.

The 1935 International Convention of Disciples of Christ will be held in San Antonio, Texas, October 15-20. Forty years ago the convention met in Dallas. In addition to the historic interest centering around the Alamo at San Antonio, delegates will have an opportunity of becoming acquainted with a foreign mission on United States soil, as they visit the Mexican Christian Institute, where Spanish is the accepted language.

A wedding of interest to many of our readers is that of Miss Ruth McElroy, former missionary at Nantungchow, China, to Elmer Hughes, minister of the Christian Church at Vici, Oklahoma, which took place February 26.

Helps for Leaders of Junior Groups

WITH the coming of spring and Easter, every Junior leader is anxious to make the most of the experience of joy in springtime for the religious development of the child. The unit, which is being offered for use of Junior groups, "God, the Creator of All Life," with its main treatment in "Junior World" and its additional suggestions on these pages, should be fitted right into the seasonal experience of boys and girls. Too often churches are dark and dull as compared to the new beauty and freshness of outdoors. Why not make use of the loveliness of spring to provide that atmosphere within the church rooms in which the children meet, and to let reverence grow in the presence of the miracle of unfolding life? There is no group anywhere which cannot do something. Many can do a great deal.

—Grace W. McGavran.

Easter and Home Missions

THE Easter offering for home missions in the Sunday school should have careful attention. There is a very interesting project—an Easter radio broadcast—described in April 7, *Junior World*. Many a Junior Department could carry out some idea of the same sort, either for a department program or for presentation before the whole church. You will find stories and other suggestions in the pamphlet *Jesus the Friend of Everyone*, which can be secured free if a copy has not already gone to your superintendent or pastor. The many who depend on the Easter offering's support of our home missions work for their only contact with Christian influence, are the best plea that the offering be a hearty one and given from the heart of every child.

Atmosphere

ONE of the two aims of the Junior group for this year is reverence. Reverence is an attitude which can be consciously developed, but it can also be unconsciously encouraged by atmosphere. Many children's groups meet in barren rooms, used by another group mainly, and *loaned*, so to speak, to the children. There is no possibility of making the room beautiful, or of arranging it permanently as a Junior room.

We suggest this month in the children's material, that they make the room beautiful by the placing of a square or oblong of dark blue cloth as background for a flower arrangement on the table at the front of the room. As adult leader you will need to study the room and its arrangement and have a committee appointed to help in this. Remember several points:

1. The table or stand must be high enough for the arrangement to be visible to *all* the children.

2. The flowers must be vivid against the background and simply arranged.

3. Simplicity is better than profusion.

4. New leaves on a slender branch may be as beautiful as flowers.

5. Small flowers in a low bowl will not show up against the background. Use tall flowers.

You will further need to see that your leaders sit at the side of the table, and that materials for their use are placed neatly on the ends of the table and do not detract from your setting. A music stand in front of the child leader may make it unnecessary to use the table for materials at all.

Program Helps for Junior Meetings

April 7—*Our Part in Keeping God's Laws*

Material for this program, which is the fifth under the general theme, "God, the Creator of All Life," was given in March 3 *Junior World*, and supplementary suggestions to the leader in the March WORLD CALL.

April 14—*Japanese Life in Village and Country*

Today's session on Japan will involve the problem of earning a living. Many children have felt this keenly in the past few years. You can help them, as you guide the preparation of the meeting, to appreciate the problem of the Japanese and to feel a desire to regard them as people like ourselves who want food and shelter and clothing and education for their children.

One of the most interesting phases of our missionary work in Japan was the starting of the Farmer's Institutes. Your WORLD CALL has a most interesting article on this. In story form you will find an account of it in the "Yoshi" story referred to, in the February 7, 1932, *Junior World*. And here let me pause to say, that it is impossible for us to repeat each year, information and stories about identical pieces of work. The children would tire of them. Nevertheless, the stories are valid, and a file set of at least the "King's Builders" section of *Junior World*, especially for those of you who do not have funds to buy extra materials, will be invaluable.

Various suggestions have been given the child who is to lead. You will want to choose from among them the things which will be of most use to your group. The missionary information about what our church is doing should have a place.

You may wish to add a discussion in which you will bring out the following problems which the Japanese face. Do not go into details not understood by children, but let them see these facts: Unemployment is more acute in Japan than in any other country; only 15 per cent of the land is available for agriculture, which means that for each of the 5,700,000 farm families there are only two and a half acres of cultivatable land; land rents are very high; crops are produced by hand labor; strikes are common; wages for silk workers and factory workers are pitifully low, as low as thirty-five cents a day; the fisher folk are the very poorest.

For making a Japanese fishing village see *Bethany Church School Guide*, January, 1935, or *Japanese Here and There*.

April 21—*Easter Hymn Study*

We can give our children a sense of beauty and dignity and tradition through the use of the great hymns of the church that it is hard for them to gain in other ways. "It is a good thing to sing praises," said the Psalmist. St. Ambrose must have felt this too, when he sang on that Easter morning so long ago,

"We praise Thee, O God! We acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
Heaven and earth are full of the majesty of Thy glory."

As a means to inspire right living, stimulate lofty ideals and awaken noble purposes, music holds a high place. It is a language of the emotions, and on this account not only expresses but also feeds the soul.

The study this week is around those hymns and some pictures which can be related to them. You may need to have one of the hymns sung as a solo. But see that the group is able to sing as many of them as possible. As for the pictures, secure the ones listed if possible, but substitute others which carry the same message if they are not available.

You may wish to give an interpretation of the hymns. The information which is given below will help you. You may have other sources to which to go.

1. "Now the Winter Days Are O'er."—Dr. Benson, the author of this hymn, associates the resurrection with the springtime when the trees and flowers are "resurrected" or come to life after the long winter months.

"He is risen, he is not here," are the happy words Mary heard when she reached the empty tomb on that first Easter Day and Dr. Benson helps us to feel that happiness in the third verse. The music is by John R. Sweeney, who composed many songs for boys and girls.

2. "Jesus Christ Is Risen Today."—This hymn goes back to the 14th century when it appeared as an Easter carol. We do not know who wrote the words. The manuscript is now in Munich, but it gives no indication of the author. Since it first appeared in English in 1708, it has been revised many times. The last stanza was written by John Wesley in 1740.

This is one of the best loved of the Easter hymns. Perhaps it is so beloved because it is a triumphant song of victory over pain and death.

The author of the tune is not known. Some people think Handel wrote it because it sounds like many of his compositions. Others think Dr. Worgan wrote it and it bears his name as the composer.

3. "Fairest Lord Jesus."—When the story of Jesus' life was preached in the churches of Europe, people wanted to go to Palestine and see Bethlehem, Jerusalem and Nazareth. So groups of people made the long, hard journey. We call them pilgrims. But the people who governed Palestine did not want the bands of pilgrims. They locked the gates against them and stole the pilgrims' money. When the pilgrims returned and told how cruelly they had been treated the knights decided that they would set forth and try to win Palestine. We call these knights "the Crusaders."

Often the bands of knights sang as they rode along, sometimes making up their own songs and sometimes singing those they had known and loved for many years.

We do not know the name of the knight who wrote this hymn. But we can imagine how excited and interested he was as he rode along, looking at the fair meadows and woodlands, and up at the "twinkling starry host" of the heavens at night. What he wrote makes us feel sure that he had taken Jesus as his hero. As he rode along the words of the hymn came to him and he sang them to the beat of his horse's hoofs.

It was spring and in the second stanza he claims that Jesus is fairer and more wonderful than all the beauties he saw about him in nature. Perhaps he thought of the third stanza as he rode under the stars at night. He had thought the sunlight very lovely as he had ridden along during the day, but now as evening comes and the stars twinkle out he thinks the night even fairer.

The knight who wrote the hymn reached Palestine and was killed in battle. His helmet was picked up on the battlefield and in it they found the words of the song. The knights who had gone with him sang it until it became the marching song of thousands of crusaders. Strolling singers called "troubadours" learned it and sang it as they sat by the fire of great logs in castle halls or in the market places of the villages. So it was loved and sung by people and handed down from one generation to another.

4. "This Is My Father's World."—The author of this hymn is Maltbie D. Babcock who has tried to picture for us the glory of God's world. It speaks of the "music of the spheres." The morning light, the color of the flowers, all that is beautiful praises God, and we can hear him in the rustle of the grass if we listen. The tune is an arrangement of an English melody by Edward Shippen Barnes.

You will probably need a special committee for the Easter plans. Be sure that you are familiar with the Easter plans of other groups which involve your same children. Easter activities should be planned by all the children's workers together so that they will form a whole, rather than isolated repetitions of the same thing.

April 28—*Discovering God in the World*

This is the seventh of eight studies on "God, the Creator of All Life." If yours chances to be a new group, we would recommend that you secure the February and March issues which contain material, and start the unit at the beginning. It will not hurt at all to be running several weeks behind the schedule. Then you can omit a shorter unit later if you prefer, or continue to follow along behind.

One of the ways boys and girls can learn to discover God in the world is through human personality. Wherever a man or woman lives who has sympathy for people in need, who is kind and thoughtful, whose first thought is for others, whose beauty of character shines through beautiful living, there we get a glimpse of God. Help your group to see that in the happy faces of their friends, in courtesy, in thoughtfulness toward each other, God lives.

We have spoken throughout these weeks of many people in whose lives God shines. It would be well for you to review these in your own preparation, so that when the children start to make their list during the meeting, you may be able to help them by reminding them of facts in the lives of these persons and letting them supply the name. Following that, short accounts of other men and women will be given, men and women who, by the way they have lived, helped us to discover what God is like. We can only list in our material those who are well known. There are Godlike personalities in your community. You will add their names to the discussion and help the children to see that they do not have to go to history books or to some far corner of the world to discover people who are quietly but truly showing God to the world. Right in their community among their friends, are such people.

Help them to see also, that black and white, yellow, brown and red can show Godlike personalities. It is not confined to the white race.

The worship service, in this instance, should probably follow the discussion and center around Jesus, the personality which has shown God to us most clearly.

There is only one more session in this unit of work. A special work period may need to be arranged.

May 5—*God's Plan for Continuous Life*

The idea of continuing life ought to be easily tied into this unit since the group has been thinking in terms of God revealing his plans through the world of nature and through human personality. They have already had discussions on the awakening in the spring of seemingly dead trees and flowers. They have already studied something about the natural forces at work in the world which they do not always see and understand, yet which are following a plan. They have had stories of personalities through which God's spirit lives.

We rather avoid the thought of death for our happy, active children. We believe they will come in contact with it soon enough and so we postpone any mention of the subject just as long as we can. But perhaps tomorrow their contact with death may be a vivid and tragic one. With no understanding of it, death will seem a contradiction of all they have been learning about God and his love. If they are faced with death suddenly, without any interpretation, it is more than likely that their minds will be so taken up with the physical details that we shall find it difficult to help them begin thinking calmly of the life that passes but does not end. We must help build up now answers that will satisfy their minds and at the same time prevent their developing any sense of fear or dread.

The best approach is probably to help the children appreciate the distinction between body and spirit. They need to learn that our real selves are distinct from our bodies. As George Macdonald has said: "Don't teach your child that he is a body and has a soul, but that he is a soul and has a body." Help them to think of their body as something which gets bigger and grows older; which throws away baby teeth and whatever gets worn out, and mends places that are scratched and hurt. But there comes a time when the body cannot mend itself any longer, even with the help of a doctor. Then it stops working and lets us go free for that larger life which the Bible calls "eternal life." Such an understanding of death as this removes the fear, and God's plan for continuing life seems beautiful.

In "Problems of a Little Child" by a mother, the author illustrates the understanding and warmth with which children receive this interpretation. A boy had an old man for a neighbor. The old man had been sick for a long time. Finally he died and the boy came home with many questions. The mother reminded her son of how happy the old man must be to find himself free of his suffering body. The boy appreciated and understood that fact. A little later he met an old, tired man and assured him with gladness that "you will die pretty soon."

The invisible forces of nature around us which they have been studying can offer parables for us to use. If the children watch the processes of nature, if they play with the magnet and electricity, the idea of reality will not be confined to the visible and it will be easier to imagine an unseen, spiritual world.

NOTE: Alice E. Bartow is the author for the unit just concluded, and Imogene M. Reddell for the Japan study.

Grandma Has Her Say

Grandma McClung

JENNINGS, LOUISIANA, church has, and has had for years, a "Ladies Aid." And it really *aids*. In fact, it is one of the most efficient organizations of its kind I ever saw. Then something happened!

In the first place, we've been using "patent sides" from the United Society for several months, and folks had begun to be "missions-conscious." Then Mr. Cahill, Miss Bertha Clawson and W. N. Armstrong brought missions home to us at the One-Day Convention at Lake Charles. Finally, Grandma McClung paid a visit to relatives in New Orleans, and while there she sat in on a session of the missionary society at D. R. Lindley's church on St. Charles Avenue. When she came back to Jennings, it happened and nobody was more surprised than myself; for she hadn't said a word to me.

It was five o'clock on Wednesday afternoon. The regular session of the Ladies Aid was drawing to a close. Every bit of business had been disposed of. There was a bit of informal chatting about this and that. Finally, upon motion, the meeting adjourned. But before anyone had moved, Grandma McClung said she wanted to say something. Well, Grandma is one of those persons who has her say regardless. She told of her visit to New Orleans, briefly, but to the point. Then, suddenly, without warning, she asked,

"Is this a dead church?"

Such was not the case, everybody assured her.

"Well, I've noticed that every church that *isn't* dead has a missionary society, and I don't propose to let those high-falutin' city folks get ahead of us. We're just as good Christians as they are, and we've got just as good a church as they have, too." Seeing that no one was disposed to disagree, she pointed her finger straight at Mrs. Harbert and said,

"Mrs. Harbert, are you dead?"

"No."

"Well, we're going to start a missionary society right here and now. Will *you* be a member of it?"

In order to be consistent, if for no other reason, Mrs. Harbert promptly agreed, and her name was put down as a charter member of the missionary society. The process, finger and all, was then repeated for each individual lady present; with, for the most part, the same logical answer. Then came the final shot that won the brief but electric campaign:

"Now folks," she observed, "if we are going to have a missionary society we've got to subscribe to WORLD CALL so that we'll know something about missions. Mrs. Harbert, will you subscribe to WORLD CALL?"

There was no choice in the range of that pointing finger and flashing eye. "Hers but to do or die," so she did it. And so did six other logical "Ladies Aiders," or rather, I think I should say that Grandma McClung did it. At least, she had her say.

That's the end of the story, and the beginning of the missionary society, but being a preacher, I feel that I must point a moral. I'm about convinced of this fact, that if there were more folks in your church and mine who thought as little of policy or propriety, and as much of an honest desire to *do* something for his or her church, why it wouldn't be any time till kingdom come. May their tribe increase!

KENNETH MARTIN.

Jennings, Louisiana.

From Hiram College

THE trinity of cooperation which has always existed between the Hiram church, the Hiram school and Hiram College will be emphasized during March when the church begins the observance of its centennial. One hundred years ago the church began its existence in a little schoolhouse in this Western Reserve settlement, a beginning that will be called to mind on the first Sunday in the month.

March has been designated Founders' Month and on the second Sunday all who are related to the founders and charter members will be especially invited to a service at which Dr. John S. Kenyon will speak.

Fred W. Helfer, pastor of the Hiram Church, announces that plans have been developed for observing the centennial through the spring, summer and fall months.

April is to be the month of ingathering and the church hopes for gifts of historical records and data. Dr. Osgood, who is writing the centennial history, was formerly a missionary in China and is now occupying a pulpit in Chardon. He is in residence at Hiram. May will be Memorial Month and on Old Hymn Sunday special tribute will be paid to Mrs. Jessie Brown Pounds, a former member of the Hiram Church, who wrote between seven and eight hundred hymns and poems.

June, in harmony with the commencement program at the college, and sum-

SECOND WORLD CONVENTION

Churches of Christ

The place is Leicester, England.
The dates are August 7 to 12. 1935.

Start making your plans now to be present . . . a modern vessel of the Cunard White Star fleet will be especially chartered to take you to England. This arrangement with Cunard White Star offers a rare opportunity to combine attendance at this important religious event with an ocean voyage and a visit to a section of England unusually rich in religious and historic associations.

Just as Leicester provides a setting peculiarly appropriate for the WORLD CONVENTION, so, also do those courtesies met with on board a Cunard White Star ship make their especial appeal to members of religious organizations. The group will sail from New York, Monday, July 29, 1935 . . . arriving August 6, the day before the WORLD CONVENTION OF CHURCHES OF CHRIST is scheduled to open.

For further information write to
H. B. Holloway, Transportation Secretary

WORLD CONVENTION CHURCHES OF CHRIST
222 Downey Avenue, Indianapolis, Ind.

CUNARD WHITE STAR

The warmth of the British welcome begins when you set foot on a Cunard White Star Liner.

mer conferences, will be Young People's Month. July will be taken over by the organizations; the neighborhood clubs, the church school, the missionary committee, the men's committee and the Ladies' Aid.

August will be Old Timers' Month when the old settlers will get together for an old-fashioned annual meeting type of service.

September has been designated College-Church Month. The Centennial observance will have its finale in October. The college home-coming will be on October 12 with outstanding speakers at the morning service, vespers in the afternoon and a pageant in the evening depicting the history of this community church.

The students at Hiram College who are preparing for the ministry have formed an organization. Under the leadership of Fred W. Helfer, pastor of the Hiram Church, they are holding monthly meetings. Joint meetings with the students interested in religious education and social service are planned.

Miss Lura Aspinwall of Indianapolis, student director for the Disciples of Christ, will be in Hiram during March to survey all the religious forces on the campus, looking forward to a united program for next fall.

Dr. Albert W. Beavan, president of the Colgate-Rochester Theological Seminary, spent Monday, February 25, at Hiram College, speaking at the convocation in the morning and meeting the ministerial students at a luncheon at noon. In the evening he was the guest of President and Mrs. Kenneth I. Brown at a dinner at which some of the faculty members were also guests.

Dr. Brown will speak at the church in Cuyahoga Falls of which W. Elbert Starn is pastor on March 17.

Book Chat

(*Continued from page* 24.)

COSMOGONIES OF OUR FATHERS, by Katharine Brownell Collier. Columbia University Press. 500 pages. $5.00.

It turns out that "Our Fathers" belong to the 16th, 17th and 18th centuries. They are the budding scientists of relatively modern times hampered by tradition and by research that was incipient and inadequate. Indeed just here is the prime interest of the book. One feels in turning its pages that he has been transported from modern to medieval days; from the 20th century to the 16th, and thence to Moses and the flood and the ark and the first chapters of Genesis and the "days" of creation. He finds himself in the times when astronomy was trying to emerge from astrology, and chemistry from alchemy, medicine from magic, and science from mythology. The struggle was century-long, tremendous and most engaging. One reads with interest and often with mild amusement. There was an infant science in swaddling clothes, trying to live; trying to outgrow his wrappings; hampered by stubborn disciplines; full of the tricks of adolescence, naïve, experimental, guessing, wondering, trying and fitting. Those who take so much for granted about the science and teachings of today should read this book.

The Bible was there enshrined in traditions of inspiration and inerrancy. And back of the Bible the church, standing guard over the sanctities of the past. But the microscope and the telescope came and Newton and Galileo and many others began to see things. The universe expanded. It grew bigger and bigger. What were they to do about it? Was the earth the center of this new universe? Or the sun? Those six days of Genesis! Could such a world of suns and stars get going in such a time? And so a series of troubling questions of the incipient science of two hundred years ago.

The attentive reader will discover that biblical science had to come as a release to all other sciences. Men had to discover the difference between poetry and history. Biblical criticism has tremendously helped the advancement of science in every department of its work. Even our thought about God has had to be reconstructed. In the book there is no special pleading. It is guarded and judicial; well documented and factual. And in two centuries (17th and 18th) the great additions to human knowledge have been brought into harmonious relationship with the new scientific doctrines.

W. J. LHAMON.

FAITH THAT PROPELS. By G. Ray Jordan. Cokesbury Press. (208 pp.) $1.50.

ONE cannot glance through the Table of Contents of this book without wanting to read it. "Why Be Good?" "Character or Chaos," "Is There a Moral Standard?" "The Nobler Selfishness," "What Religion Will Never Outgrow," "Making Religion Real"—in all, fifteen such captivating questions and problems are discussed in this little volume.

These chapters are written for that "disconcertingly large number of people today who do not seem to feel that religion is a vital necessity" and to whom "it has become an unnecessary piece of luggage." The author is not interested in contending with those who have made up their minds about religion, but he is interested in thinking creatively with those who are sincerely questing for the truth about life and its issues. The book, therefore, is free from dogmatism and thoroughly scientific in spirit.

Religion to this author is vital and important. Man cannot live well without it. It furnishes the motive and dynamic for both personal character and social righteousness. It must direct and control the surprising and perplexing power that man has suddenly discovered to be in his hands. It must guarantee that Christian character and the worth of human personality will take precedence over personal profit and unwise selfishness. "If the youth of today do not develop character, we are in for chaos." Such is the spirit of this book.

V. S. HARSHBARGER.

JOHN FREDRIC OBERLIN, A PROTESTANT SAINT. By Marshall Dawson. Willett, Clark and Colby, Chicago. (163 pp.)

This social-minded pastor and prophet preached and practiced tolerance, scientific agriculture and education, Christian unity and brotherly love in Catholic France from 1760 to 1826. He never came to America, but an American college was named in his honor.

H. PARR ARMSTRONG.

MODERN METHODS IN THE CHURCH SCHOOL. By William Grime.

This is a diary record of two projects in teaching junior boys. Every teacher of children should profit by reading it and having the benefit of the method it describes. There is for the reader a succession of emotions—amazement, laughter, surprises, real joy, doubt and reverence. If nothing else, this book will stimulate and entertain the reader.

VERE H. ROGERS.

HENRY WARD BEECHER'S ART OF PREACHING, Lionel G. Crocker, University of Chicago Press—Paper, $1.50.

BEECHER, the person, is the explanation of Beecher, the preacher. So dynamic a person that even reading of him forty-eight years after his death moves men; so preeminent a preacher that the Yale Lectures on preaching, a powerful influence on American preaching for more than sixty years, were established in the first place for the purpose of securing his lectures on the art of preaching; so unique in his excellence that John Henry Barrows, himself a prince of the church, called him the Shakespeare of the pulpit.

Professor Crocker has done a good thing in his little book of 145 pages, 117 of which are text, the remainder appendices and index. Where others have been content to narrate or to praise he has made a study of his lectures on preaching and analyzes the principles that governed his course and made him a master of the pulpit and platform. It will kindle anew the fervor of preaching in the reader and, perchance, bring to his attention some slovenly and ineffective habits of which he may not hitherto have been aware.

I. J. CAHILL.

New Books Mentioned on Page 24

WHAT DID JESUS THINK? Studies in the Mind of Christ. By Stanley Brown-Serman and Harold Adye Prichard. The Macmillan Company. $2.50.

VICTORIES OF THE CROSS. By Walter Albert Stanbury. Cokesbury. $1.50.

CHRIST SPEAKS FROM CALVARY. By Edward Jeffries Rees. Cokesbury. $1.00.

THE INEVITABLE CHRIST. By Carl H. Elmore. Harper and Brothers. $1.00.

Arranging a Marriage

(*Continued from page* 20.)

"That 'yes' was not very hot-hearted," thought Matai. "Perhaps he did not get my meaning."

"Boh-seo, Miss Holton very nice lady, you think so?"

Leybourn came to with a start, and felt guilty for his lack of attention to his young friend. He hastened to make amends by the warmth of his reply:

"Why, yes, Matai. Miss Holton is an exceedingly nice lady. At least, I have heard it said, and of course, I believe it."

Matai held his breath. No more needed to be said.

"Is there anything in your English lesson you do not understand?" The Boh-seo was making further amends for the absorption that was not in his sermon.

But Matai was taking himself elsewhere. "No, my lesson have easy understand. I must to see Pastor Sang," which was the truth. He could scarcely wait to see Pastor Sang.

Philip Leybourn put his papers away. "I'd almost forgotten this new Miss Holton. Well, paying her a duty call, properly chaperoned by some of the brethren, will be one more of the many things I have to get caught up on. Confound nuisance, this playing off sick."

He picked up a list of names. "Margaret Holton" caught his eye. "Margaret" he repeated. He had known another Margaret, only he had called her Madge in those far-away London days. A high-hearted young divinity student studying for his orders, he had met laughing, joyous Madge Heilmann, charming daughter of London gentlefolk. He brought her the love of his unstained young manhood, and she in return had made the world all wonder and gladness for him. Those happy, cloudless days!

Then, inescapable necessity had been laid upon him that he preach his gospel at the ends of the earth instead of the safe, snug English parish that awaited him. Because his was the heart of a crusader that could not fail in loyalty to a cause, he could not give up China, even for her whom he loved better than life.

She could not understand. They both said cruel things they did not mean. He could remember nothing now but the dizzy sickening hurt of it. Always he had blamed himself. He had had no right to ask such sacrifice of her. She was young and meant for joy, beauty, shelter. He had rudely thrust upon her unknown terrors, and so he had lost her. He had come to China. A year before the war that had been, when England's peaceful skies were still undimmed. No word of Madge Heilmann ever came to him, for his family and friends in his Lancashire home had not known her.

Just before he closed his study window for the night, he shook his fist at the moon. "You and Matai have played havoc with my sermon."

(*Continued in May* WORLD CALL.)

News of Our Colleges

(*Continued from page* 34.)

people are preparing for the ministry, sixty are hoping to teach in the public schools; a few are specializing in music and art; some expect to be athletic coaches; a large number are training for professional work in the field of social service; while many are content, at present, to achieve a cultural education in a Christian environment.

Beginning this year the college offers the Bachelor of Music degree.

Those who expect to attend the big fair at San Diego this summer should remember that Chapman College in Los Angeles is only a short distance from San Diego, and a very comfortable place to spend six weeks in summer school.

Culver-Stockton College
Canton, Missouri

The second semester of Culver-Stockton College opened with an increase in the student body over the same period of last year. This added to the increase at the beginning of the school year accounts for a substantial increase over the whole of last year.

On February 5, the college celebrated "Founders' Day." This celebration is an annual event in honor of the educational statesmen who in 1853 started on the hills above the "Father of Waters" a coeducational institution of higher education. The college was then known as "Christian University." Culver-Stockton College is the oldest institution of its kind west of the Mississippi.

One of the important features of the college is its department of music. Every year in February, there is held a music festival on the campus in which the high schools of three states, Illinois, Iowa and Missouri, participate. The meeting was held this year on the second of February, with many bands and other musical organizations in attendance.

Another feature of the musical program of the college is a Summer Band School for high school students. The camp lasts two weeks and is a fine combination of recreation and work in music. Concerts are given in Quincy, Illinois, and Keokuk, Iowa, as well as in Canton.

George Elhardt, of St. Louis, sophomore in college, in response to a personal invitation from President Roosevelt, will lay a wreath on the tomb of Lincoln at Springfield, Illinois, on the occasion of the celebration of the 126th anniversary of the birth of the martyred president. Mr. Elhardt has gained a national reputation for his interest in Lincoln.

During the school year, upon the birthday of Vachel Lindsay, the college sets aside a day in memory of America's great poet. Mr. Elhardt, who was a personal friend of the poet, has had charge of the program for the past two years.

Illinois Disciples Foundation
Champaign-Urbana, Illinois

"Reform Within the Professional Groups" was the theme of a conference

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—*Rev. Finis S. Idleman, D.D., Pastor, Central Church of Disciples of Christ, New York, N. Y.*

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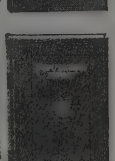

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for students on the University of Illinois campus sponsored by the University Y. M. C. A. and Y. W. C. A. and the various campus religious foundations held February 15 and 16 at Wesley and McKinley Foundations. Churches whose students attended the sessions included the Baptist, Congregational, Disciples, Episcopal, Presbyterian, Methodist and Lutheran.

The Student Forum, Sunday evening meeting of the Illinois Disciples Foundation, has had varied programs for the new year.

Adventures in Cooperation

(*Continued from page* 16.)

ever, is new and has been created with a view to forwarding the program of the committee in further development of the work in Congo and other African territory. Under Mr. Ross's leadership in the Congo Protestant Council extraordinary development in interdenominational cooperation has taken place. Mr. Ross has done much to further the amicable relations existing between the Protestant missionary societies and the government and has also led in the effort to secure recognition of their right to equality of treatment with missions of other faiths. In 1934 he returned to Congo for the purpose of assisting in and making arrangements for the conferences held by John R. Mott and Robert M. Hopkins and the successful outcome of these gatherings owes much to his effective aid.

Growing out of the conferences held in Congo and other parts of Africa a full program for further development of the evangelical work was outlined and it is in connection with the carrying out of this program that Mr. Ross has been called by the committee to become its secretary. His long experience in practical problems of mission work in Africa, his intimate knowledge of African conditions and his personal acquaintanceship with government and other leaders both in Congo and other African dependencies give him extraordinary fitness for this task and the committee announces his election with a high degree of satisfaction, bespeaking for him the cooperation, prayers and support of all of those who are interested in the onward progress of the kingdom work in Africa.

Miss Trout will sail for Japan on the steamship "Chichibu Maru" from San Francisco on April 27 and Mr. Ross assumed the duties of his office February 1, 1935. For the present he will maintain offices at 150 Fifth Avenue, New York City and in the Federal Council of Churches offices, also in New York.

New Courses *for the* Vacation Church Schools

Authors have been selected for their fitness for the task. Coupled with their special talents and skill is the careful supervision of a large committee of recognized ability, making the material acceptable from every point of view.

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For Juniors:

"LIVING IN OUR COMMUNITY," by Florence Martin. Children are led to a new interpretation of the various aspects of community living in the light of Jesus' teachings.

For Intermediates:

"WE ALL NEED EACH OTHER," by Mary Jenness. The inter-relatedness of nations and peoples is recognized and pupils are led to discover the Christian interpretation of the situation.

Texts will be ready about April 15th. Returnable sample copies or descriptive folders sent upon request. **Price $1.00 each.**

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St. Louis, Missouri

Receipts for Eight Months Ending February 28, 1935

United Christian Missionary Society

From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Net Increase	Special Funds	Increase
Churches	$ 74,330.22	$ 2,642.07	$ 5,032.10*	$ 710.50	$ 647.13*
Sunday Schools	45,472.37	6,261.51	943.17	90.90	18.83
Christian Endeavor Societies	1,556.28	54.99	452.50*		
Missionary Organizations	167,802.69	1,386.39	2,516.84	171.32	429.82*
Individuals	10,069.15	3,889.90	3,252.81*	3,175.00	1,052.55
	$299,230.71	$14,234.86	$ 5,277.40*	$ 4,147.72	$ 5.57*

From Miscellaneous Sources

Bequests	$ 20,868.77	$ 1,305.00	$14,033.27	$ 779.70	$ 229.70
Interest (U. C. M. S.)	42,247.31		5,708.24	1,534.54	690.49*
Receipts (Old Societies)		18,977.62	2,200.00*		2,657.04*
Interest (Old Societies)	18,939.14		2,773.17		
Home Missionary Institutions	39,071.87		1,108.12		
Benevolent Institutions		20,420.65			
Annuities				21,772.00	17,357.00
World Call Subscriptions and Advertising	25,038.99		3,874.79		
Literature	14,314.69		1,457.75		
Miscellaneous	20,123.10	1,449.77	2,359.11	3,961.20	867.02
	$180,603.87	$42,153.04	$29,114.45	$28,047.44	$15,106.19

Board of Education and Cooperating Colleges

Churches	$11,842.01		$1,203.27*

*Decrease.

The Missionary Register

Missionaries Returning to the Field

Miss Martha Bateman and Mr. and Mrs. Everton B. Smith, Africa; SS. "Ilsenstein," Arnold Bernstein Line, New York, March 19.

Miss Myrle O. Ward, and Mr. and Mrs. F. L. Rowe, Africa; Baltimore, Maryland, April 4, SS. "City of Hamburg," Baltimore Mail Lines.

Miss Jessie M. Trout, Japan, San Francisco, April 27, M.S. "Chichibu Maru," N. Y. K. Line.

Missionaries Arriving on Furlough

Mr. and Mrs. E. C. Davis, India; New York, May 5, SS. "President Pierce," Dollar Steamship Lines.

Mr. and Mrs. H. M. Reynolds, India; New York, March 26, SS. "President Johnson," Dollar Steamship Lines.

Mr. and Mrs. David A. Byerlee will probably leave Africa late in April or early in May.

Last Minute Notes

JUST as World Call goes to press there comes news which brings a sense of deep grief to every loyal world-minded Disciple. That word concerns the death in Bolenge on March 14 of Roger T. Clark, who was in the midst of a second term of service with our Congo Christian Institute. No details have been received other than that the death was a result of a fall. Tremendous as is this loss to our African work, our chief concern in this hour is for Mrs. Clark, who went out with her husband to their field of service in August of 1927.

J. B. Lehman has had a stroke. This distressing word comes both from Mrs. Lehman and from President John Long, Mr. Lehman's successor in the work at his beloved Southern Christian Institute. The stroke came on March 13, disabling his entire right side and leaving him incapable of speech. Fortunately Mr. Lehman's recovery has been rapid and his physician feels that it will be complete.

At the present writing Mr. Lehman is in the Baptist Hospital at Jackson, Mississippi, where, as a matter of fact, he was going through a thorough physical examination when overtaken by the stroke. It is expected that he will be able to return home within a few days.

To mention J. B. Lehman is to call to mind a big man—big of body, big of heart, big of purpose. For forty-three years he was the active and directing president of our Southern Christian Institute. To think of the man is to think of his work; to think of the work he built up across the years is to think of the man. The two are inseparable. And in our brotherhood's attitude of concern and sympathy in this hour let us link them together in a reaffirmation of purpose to carry on the great work of a great man. The Easter offering of our Bible schools, with its goal of $50,000 for home missions, comes as a distinct challenge and a happy opportunity to give practical expression to the fine emotions which move us as we think of this man and his forty-three years of a ministry which has taken a race as its parish.

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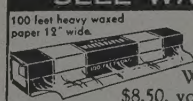

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Summer School of Missions

The Winona Summer School of Missions (Interdenominational) will be held at Winona Lake, Indiana, June 26 to July 2, 1935.

The Last Page

America

The addition of a sixth stanza, bringing a touch of internationalism to the hymn "America" has been approved by the Methodist Ministers Association of Buffalo.

Composed by the Rev. Benjamin Copeland, the new lines read:

"May all the nations share
Lord God, thy gracious care,
Thy name adore
Praise to the Prince of Peace,
His kingdom still increase.
Till wrong and wars shall cease.
Forever more."

Mr. Copeland said he penned the verse because "America" as it now stands is "too nationalistic."

The association will urge its incorporation in the "America" which will appear in the new Methodist hymnal.—*New York Times.*

House-Weary

I'm going out! I'm tired of tables, chairs;
I'm tired of walls that hedge me all about;
I'm tired of rooms and ceilings, carpets, stairs,
And so—I'm going out!

Somehow or other what I need today
Are skies, and birds that carol, winds that shout!
I want Dame Nature's friendship. Thus I say,
"Good-bye—I'm going out!"

It's just house-tiredness. Trivial humdrum strain!
Monotony! But when I've climbed the hill,
My heart, refreshed, will laugh and sing again,
Dear home! I'll love it still!

—*Ina Drag.*

Newedd: "I wonder why it is we can't save anything."

Mrs. Newedd: "It's the neighbors, dear; they are always doing something we can't afford."—*Tit-Bits.*

Little Joan: "What do the angels do in heaven, Mummy?"

Mother: "They sing and play harps."

Little Joan: "Haven't they any radios?"—*Boston Transcript.*

He (calling from house): "Take a glance at the gas, will you, Mabel?"

Mabel: "The indicator says half, but I don't know if it means half full or half empty."—*Boston Transcript.*

A bore is the man who tells you how he is when you want to tell him how you are.

Promise Yourself

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look on the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in good deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.

—CHRISTIAN D. LARSON, in *Aquarian Age.*

What can these do with immortality
Who sour the sweet of life with dour minds,
Who never learn that living beautifully
Is Man's excuse for being? They gnaw the rinds
Of life, and hope by going like a mouse
In fear and trembling, with oft-bended knees,
Some day to find where God Himself keeps house,
And creep in there and nibble Heavenly cheese.

—GRANVILLE PAUL SMITH, in *Harper's.*

Prelude

Caught in the too-tight skin in the too-tight shell,
The snake, the locust, the crab—
Do they shed them with anguish,
Struggle,
Bleed?
Emerge spent with conflict, soft with pain?

Or is the shedding of the old husk
A triumph,
With no regret for the known, the familiar—
Only a sense of power, of growth, of a boundless future
Unshackled, unrestrained!

—JOSEPHINE JOHNSON, in *New York Times.*

"Devolution"

For years people have searched for the "missing link" between man and ape. They require evolution in some form. Our African knows it was not evolution but devolution. The Chimpanzee was once Man!

Years ago, Chimp was walking in the forest as Man. He came upon two kinds of palm trees, quarreling. Each declared himself the greater. They spied Chimp and asked him to decide the palaver. In true African fashion, he listened to their quarrel, proud to be asked to decide.

The nut-palm said: "Look at the nuts I give Man. He roasts or boils them and makes his 'bosaka' oil for cooking his food. He makes pure palm oil from my kernels."

"Yes, but look at the thread I give Man," broke in the leaf-palm. "Man makes his clothes from it: his skirts, belts and bands."

"What if you do," cried nut-palm angrily, "I give Man my fronds for brooms and their centers for poles. I am greater."

"I give him poles and rods, too. Look at the string I give Man! He makes all his traps and nets from my string. I am greater."

They quarreled violently. Chimp looked at them both, but seeing the tempting palm nuts, he decided the nut-palm was greater. The leaf-palm was so angry that he tore Chimp's clothes off. Chimp was so ashamed, he dropped on all fours and ran through the forest like an animal. Since that time Chimp has stayed in the forest, and often, recalling his Manhood, he climbs up in a nut-palm and furiously yanks its heart out.

—*Congo Cobwebs.*

Sufficient Unto the Day

"What's that load you're carrying, brother?"

"It's all the hard things I've got to attend to tomorrow."

"What's that little package in your pocket, brother?"

"That's the business I have to take care of today."

"Brother, get a good look at yourself, and then read a little in your Bible, at the right place. If you recognize your picture, you'll want to drop most of your load."

—*Christian Advocate.*

Impartial Witness

He: "Do you believe kissing is unhealthy?"

She: "I couldn't say—I've never . . ."

He: "You've never been kissed?"

She: "I've never been sick."—*Purple Parrot.*

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If so, place your money with the Board of Church Extension on the Annuity Plan.

The government will soon be calling in over a billion dollars of its bonds, redeeming them with cash or bonds bearing a lower rate of income.

Why not exchange your bonds now for Church Extension bonds, bearing an annuity of 6 per cent for life to those above 50 years of age?

Bonds are issued jointly to husband and wife if desired, annuities paid semi-annually.

If interested, mail coupon below.

BOARD OF CHURCH EXTENSION
Missions Bldg., Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your Annuity Plan.

Name_____

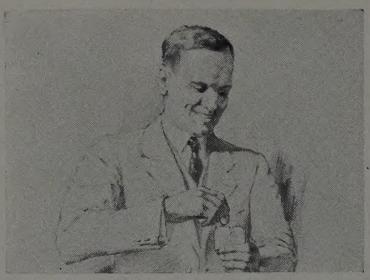
Address_____

Date of Birth_____

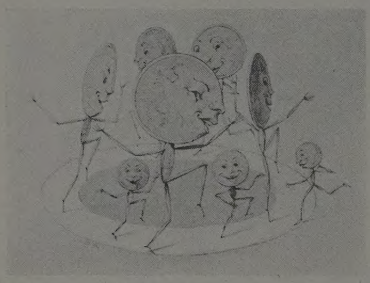
Survivor's Date of Birth_____

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

People That Jack Helped



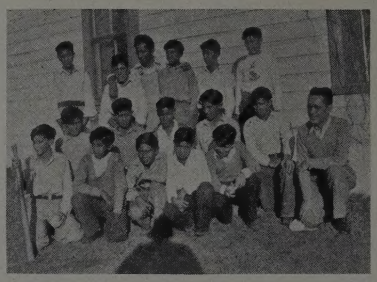
Jack is the man with a Christian heart
Who is really trying to do his part.



These are the coins so jolly and brave
That Jack and others on Easter gave,
To help tell all peoples the glad Easter story,
And broadcast its message of power and glory.

Some of the coins, so jolly and brave,
That this man and other folk in the church gave,
Soon went to work far out in the West.
There in our Indian Home, our church gives its best.

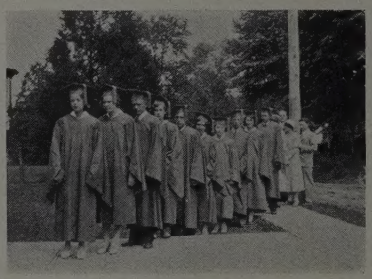
Other glad Easter gifts out in the West
Made Japanese immigrants happy and blest.
Now teachers and leaders tell the Easter story,
And reflect in their lives its power and glory.



Some little coins to the Southland were sent;
To our Mexican neighbors they gladly went,
Where little brown children are hearing the story
Of the first Easter morning—its wonder and glory.

Some of the offering on Easter they share
With their Negro friends to show them they care.
They too the promise of Easter receive,
Christ is their Savior as ours, we believe.

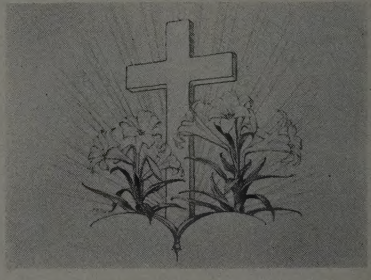
The story of Evangeline to Jack is not new;
Of many French Acadians he knows it is true.
Some Easter coins brought them New Testament teaching,
Now they are happy, and to others are preaching.



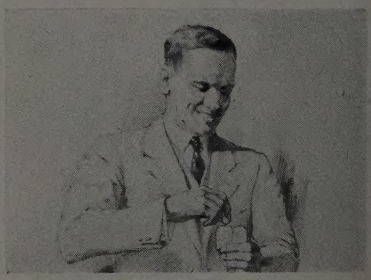
Some Easter coins to the mountains did go
Where fine girls and boys less privilege know.
From hills and from hollows many now can be seen
In Livingston Academy and also Hazel Green.

To America from Europe many have come
To better their fortunes and build here a home.
In Pennsylvania coke towns many churches now stand
To witness that Christians like Jack lend a hand.

This is a Mission Church, I know you will say,
In a pioneer section of our land today.
Such churches are needed as ever, we know,
To them a part of the Easter coins go.



All of this work the Easter coins do,
And each year we read of other things, too,
That would help other people Christ's teachings to know,
In knowledge, in stature and wisdom to grow.
Jack and all Christians with others should share
The life which Christ brings, for His name they bear.



What a joy this, to Jack, with his Christian heart!
Don't you want to join him in doing your part?

Easter, April 21—Home Missions

An Opportunity to Do Your Part Through the Sunday School Offering

UNITED CHRISTIAN MISSIONARY SOCIETY Missions Building, Indianapolis, Indiana